

LINGUISTIC SURVEY OF INDIA

VOLUME I

SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA



CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1937

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Addenda et Corrigena Minora.

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A great many of the corrections noted in the following pages are due to the breaking off of diacritical marks in types for capital letters. For this reason, in these lists of errors I have abandoned the use of capital letters so far as was possible.

The more important Addenda are given separately in Supplement I.

In order to allow these errata to be cut up and inserted in their proper places in the several volumes, they are printed only on one side of the paper.

VOLUME II.

Page 2, line 19.—I withdraw the statement that the Hmud languages show traces of connection with the speech of the aborigines of Australia. The researches of Peter Schmidt show that such traces do not exist.

Page 3.—Add the following to the list of authorities :—

U. KHAM SUK.—*Kham People's Dictionary* (1904).

English-Kham Dictionary (1905). Balling, Assam Secretariat Press.

Page 4ff.—Throughout substitute 'Kham' for 'Khamt'. The former is the correct spelling.

Page 7, line 20.—I am in error in stating that Kham (or, as now more usually spelt, Khamt), like other languages of the Mon-Khmer family, possesses tones. It has, it is true what used to be called the 'Abrupt Tone' or the 'Sustaining Tone', but later researches show that this is not a tone at all. A tone is now defined as 'a relatively fixed acoustic pitch or change of pitch, inherent in a word, and necessary for its significance'. Such tones are found in Tibeto-Burman, Tai, and Chinese, but are not found in any of the Mon-Khmer languages. The so-called 'Abrupt Tone' has nothing to do with pitch. It is simply an abrupt, or staccato, termination of a syllable, and is technically described as a glottal shock. Such checked syllables are common in Khamt and, I believe, in all Mon-Khmer languages, but they should not be referred to as being toned.

Page 47, No. 19, *Khamt (Wah) names*.—Read 'to' 'I'pa'.

Page 53, line 5 of text.—Omit from "The word "Shan" is most probably" down to the end of the paragraph, and substitute the following :—

The word 'Shan', with a final *n*, is a Burmese corruption of 'Shan'. This latter form is universally employed by the people of the Tai race in Assam when speaking of themselves or their language, and is the only form known to their Assamese neighbours. In Burmese, a final *n* is regularly replaced in pronunciation by *m*, although retained in writing; and the original form, with *n*, is reached for by the name 'Shan', which is probably the same word as 'Shan' (see Yule-Barnell, *Indo-China*, i. 11, Shan and Shan). What the word 'Shan' originally meant is yet unknown, but there appears to be reason to believe that the name 'Aham' contains it, being really *A-shan*, the syllable being converted into the aspirate by the change common in Assamese. Although, as above stated, 'Shan' is the correct form, "Shan" will be used for the language in this part of the Survey, as having obtained general currency.

Page 55, line 4.—The words 'Centuries later' do not refer to the date 1284 A. D., mentioned at the top of the page, but to the Tai migration into Niam Man in the sixth century. The Aham invasion of Assam began in 1138.

Page 61, line 5.—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Harold Gray in 1892-93 entered the independent Khamt country, or Bur Khamt, from Assam, and, in 1895, Prince Henry of Orleans passed through it in the course of his journey from Tonkin to Calcutta. In Footnote² on this page it would be more correct to write 'Aham' (*Ah*) than 'am'.

Page 64, line 6.—It is not likely that the Ahoms ever were Buddhists. They probably were pagan Shins, and invaded Assam before Buddhism spread to that race. Perhaps they had some form of Hindu-Brahmanical culture, which seems to have preceded Buddhism in Farther India.

Page 65, *line 22*.—I am indebted to the late Sir Charles Lyell, for the following more accurate account of the Ailoms:—

'Their settlements are in the Barpathar [in the Shwagur District], about twelve miles into the Namber forest, where they have a village (which I have visited) on the bank of the Diarsiri, and cultivate a large grassy plain in the midst of the forest. They are differentiated from all the other modern Shans in Assam by the fact that they got there from the Kobo Valley, that is, from Burma, within quite recent years, and have kept up constant connexion and communication with their original home. The main road between Burma and Assam passes through Manipal, the Naga Hills, and the Namber forest, and their villages are on it. I have myself met Shans in the Barpathar village who were recent arrivals from Burma and who had come that way, and have seen in their priests' houses (*Boya-ching* in Assamese) printed and quite modern books in both Burmese and Shân (*Mia-bukh* and *Sâm-bukh*).

All the other modern Shans who still speak Shân in Assam come from across the Patkoi or via the Tengapani. These Ailoms come from the Chindwin, much lower down. I should doubt their fetching their priests 'from the Khimti villages in Lakhimpur' for this reason. Sir D. Brandis told me that in 1879 he visited the Ailoms in Barpathar, and found them well acquainted with Burma, and able to talk to him in Burmese, which he knew very well.'

Page 65, *line 12 from bottom*.—As already stated, the Ailoms were probably pagans, not Buddhists.

Page 65 in Table.—*delete* 'Bois forest', *add* 'Probably borrowed from Arakan'.

Page 74.—*Add* the following to the list of authorities on Ailoms:—

GEORGE CARSTEN SMITH, Esq. Secy.—*Assam-Arakan-English Dictionary*. Calcutta, published under the authority of the Assam Administration, 1883.

Page 124, No. 145, *Khimti column*.—For 'yô', read 'yô'.

Page 125, No. 155, *Khimti column*.—For 'yô', read 'yô'.

VOLUME III—PART I.

Page 216.—Opposite the entry for page 359, read "Chinthea".

Page 2.—Substitute the following for the Table on this page:—

Name of Group.	NUMBER OF SPEAKERS.	
	Estimated Number.	Count of 1904.
Tibetan	928,568	928,568
Khamtiyas	179,028	179,028
North Assam	58,359	41,321
Bodo	811,029	504,461
Naga	204,799	247,730
Kachin	1,000	105,775
Kuki-Chin	247,625	624,128
Pyawm	60,662	1,469,794
Total	1,998,000	3,869,434

The Tibetan figures in the first column include 137, 028, the estimated number of speakers of Bakti and Parli.

Page 19.—To the list of authorities on Tibeto-Burman languages, add the following:—

HUTTON, T. G.—Notes on the Nomenclature System of the Tibeto-Burman Dialects. *Journal of the Royal Asiatic Society*, 1913, pp. 215B.

Page 18.—On this page a table is given showing the rough local estimation prepared in the preliminary operations of the Survey. The following are the final estimates for Tibetan and its dialects.

	Number of Speakers.
Tibetan unclassified	7,048
Bakti and Parli	137,028
Kachikin	10,000
Imut dialect	1,279
Ngai dialect	3,548
Kyaukat	1,544
Jai	100
On/bred dialect	4,000
Sharga	500
Da-sung-lai	10,000
Maka	5,000
Total	200,568

Page 52.—Add to the list of authorities on *Spili* :—

Dana.—*Concept of St. Matthew in Hindi, British and Foreign Bible Society. Lahore, 1898.*

Page 62.—A fuller account of *Parik* has since appeared in Dr. T. Guchama-Balle's *Linguistic Studies from the Bimalepas* (Austrian Society Monographs, Vol. XVII, London, 1940), p. 14.

Page 147f.—In heading of fourth column, for 'Isidhi', read 'Isidhi', and so throughout the list.

Page 149.—No. 12, *Isidhi* column.—For 'Mjorung-gi', read 'Mjorung-ug'.

Page 141, Nos. 10, 12 and 13, *Spoken* column.—Read 'thanga'. No. 10, same column, for 'kya', read 'kya'.

Page 153, *Isidhi* column, No. 32, read 'lung-sha'; No. 34, for 'sh', read 'sh'; No. 36, add 'a-ma'.

Page 165, No. 108, *Spili* column.—For 'sh', read 'sh'.

Page 166, No. 141, *Parik* column.—For 'gha-ma-ma (gaa)', read 'gha-ma-ma (gaa)'; No. 155, *Spili* column.—For 'ka', read 'ka'.

Page 161, No. 151, both columns.—For 'a-ma', read 'a-ma'.

Page 164, *Spili* column, No. 175.—Read 'vua'; No. 182, read 'ngay-a'.

Page 166, No. 170, *Spili* column.—Read 'v'.

Page 168, No. 196, *Isidhi* column.—Read 'ua'.

Page 169, Nos. 195—200.—For 'chag', read 'chag'.

Page 170, Nos. 194 and 199, *Spili* column.—For 'v' read 'v'.

Page 177, line 11 of Table.—Read 'Jagga'.

Page 204, line 3.—Read 'Sawar'.

Page 206, line 1.—Read 'Migart'.

Page 209, Table of Pronouns.—*He* and *she*, *he*, *she*, are sometimes spelt *daa*, *daa*, *daa*, *daa*.

Page 210, line 4 from bottom.—For 'chid-ri', read 'chid-ri'.

Page 210, line 4.—Read 'go-ma'.

Page 216, No. 47, *Gurung* column.—Read 'b-b'.

Page 218, No. 64, *Sawar* column.—Read 'daa'.

Page 220, No. 70, *Parik* column.—Read 'ka'.

Page 226, No. 81, *Gurung* column.—Read 'daa, daa'.

Page 229, No. 105, *Sawar* column.—For 'daa', read 'daa'.

Page 361, No. 103, Page 363, Nos. 105, 111, 117, 121, and 126, Ring column.—For 'in', read 'hi'.

Page 363, No. 128, Summar column.—For 'mih', read 'mih'.

Page 364, Nos. 140 and 141, Marui column.—Read 'pa-ka'.

Page 365, No. 103, Ring column.—For 'kyag', read 'myg'.

Page 365, Nos. 112—127, Nivari column.—For 'man', read 'man'.

Page 366, Nos. 142 and 143, Hagar column.—Read 'shya'.

Page 366, Summar column, No. 152.—Read 'k-p'; No. 154, read 'k-m'.

Page 366, No. 160, Marui column.—Read 'yat-yan'.

Page 368, Nos. 157 and 160, Ring column.—For 'hin', read 'hi-gan'.

Page 368, No. 165, Marui column.—Read 'ugi'; No. 167, Gwang column, for 'sh-p', read 'sh-3'.

Page 369, Nos. 180 and 186, Pakri column.—For 'shu', read 'shu'; No. 187, Read 'wai'.

Page 369, No. 197, Gwang column.—For 'sh-p', read 'sh-p'; Nos. 201—204, and 205, Marui column. For 'yga', 'yga', read 'yga'.

Page 369, Nivari column, No. 199.—For 'shu', read 'shu'; Nos. 212 and 214, for 'yan' read 'yan'.

Page 369, Ring column, No. 209.—For 'hi', read 'hi'; No. 214, for 'shy', read 'sh'.

Page 369, No. 219, and Page 371, No. 218, Pakri column.—For 'hi' read 'hi'.

Page 371, Nos. 215, and 216, Nivari column.—For 'yan', read 'yan'.

Page 345.—In the heading of the Table, for 'Cham-ya', read 'Cham-ya', and also in the headings of the following pages.

Page 345, Tindang column, appends 'sh'.—For 'sh', read 'sh'.

Page 345, line 33, 36, 34.—For 'Cham-ya', read 'Cham-ya'.

Page 408, Fourth column heading.—For 'shu', read 'shu'.

Page 408, Fifth column, No. 17, for 'shu' read 'shu, sh'; No. 22, for 'shu', read 'sh'.

Page 408, Khamsa column, No. 26.—For 'shu', read 'sh, sh, sh'; No. 33, for 'shu', read 'shu'.

Page 408, No. 33, Shi column.—For 'shu', read 'shu'.

Page 419, *Chinese column*, Nos. 27 and 28.—For 'shā' read 'shān'; No. 29, for 'shāshāng'; read 'shāshāng'; No. 30, for 'pān'; read 'pāng'; No. 32, for 'shān' read 'shān'.

Page 419, *Chinese column*, Nos. 34 and 35.—For 'shā' read 'shān'; No. 36, for 'shān', read 'shān'.

Page 419, No. 39, *Thai column*.—For 'thā' read 'thā'.

Page 419, No. 120, *Tibetan column*.—Read 'māngmāng'.

Page 419, No. 120, *Khasia column*.—Read 'māngmāng'.

Page 419, No. 123, *Vigra column*.—Read 'māngmāng'.

Page 419, Nos. 123, and 124, *Khasia column*.—Read 'māngmāng'.

Page 419, *Bur column*, No. 124.—Read 'māngmāng'; No. 125, read 'māngmāng'.

Page 419, Nos. 125-127, *Tibetan column*.—Read 'māngmāng', 'māngmāng', 'māngmāng'.

Page 419, Nos. 128 and 129, *Vigra column*.—Read 'māngmāng', 'māngmāng'.

Page 419, No. 127, *Thai column*.—Read 'māngmāng'.

Page 419, No. 127, *Tibetan column*.—Read 'māngmāng'.

Page 419, *Bur column*, No. 128.—Read 'māngmāng'; No. 129, read 'māngmāng'.

Page 419, No. 127.—For 'mā' read 'mā'.

Page 419.—Add the following to the List of Authorities on Khasia:—

BURMAN, REV. T. GILBERT, D. LITT.—A Brief Grammar of the Khasia Language, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. 122 (1900), pp. 521E.

—REV. T. GILBERT, D. LITT.—A Khasia-English and English-Khasia Vocabulary (*Asiatic Society Monographs*, Vol. 123), London, 1901.

—REV. T. GILBERT, D. LITT.—Khasia Studies from the Monographs (*Asiatic Society Monographs*, Vol. 125), London, 1900, pp. 40E, an account of the Lower Khasia District; pp. 70E an account of the Chittahat District.

THE BIBLE SOCIETY.—A Grammar and Dictionary of Khasia . . . edited by H. A. ROSE, LL.B. *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. 7 (1900), Khasia column. Calcutta, 1900.

BURMAN.—The Gospel of Mark in Khasia.—British and Foreign Bible Society. Lahore, 1900.

Page 419, Title.—Read 'BUNÂN'.

Page 419, line 8.—Read 'BUNÂN'.

Page 419, No. 14, *Munchali column*.—For 'mā' read 'mā'.

Page 419, No. 14, *Khasia column*.—Read 'mā'; No. 15, read 'mā'; *Khasia column*, read 'mā'.

Page 419, *Munchali column*, No. 15.—Read 'māngmāng'; No. 16, read 'māngmāng'.

Page 419, No. 16, *Rangian column*.—For 'mā' read 'mā, mā'.

Page 545, No. 88, *Ranghau column*.—For 'tyt', read 'tyt'.

Page 545, *Kandah column*, No. 136.—Read 'debbin'. *Manchaj column*, No. 139, read 'yē'; Nos. 139 and 141, read 'ungu'.

Page 545, *Kandah column*, Nos. 140—141.—For 'ung', read 'ming'; No. 147, for 'kui', read 'kui'.

Page 545, No. 154, *Manchaj column*.—For 'ungus', read 'ungus'.

Page 545, *Ranghau column*, Nos. 149 and 149.—For 'kui', read 'kui'; No. 150, for 'mi', read 'mi'; No. 151, for 'mā', read 'mā'; No. 152, for 'ga', read 'ga'.

Page 545, *Kandah column*, No. 153, for 'ti', read 'ti'; No. 153, for 'ti', read 'ti'.

Page 545, No. 213, *Kandah column*.—For 'kui', read 'kui'.

Page 545, No. 227, *Chenab column*.—Read 'yid'.

Page 545, No. 240, *Ranghau column*.—For 'kui-jā', read 'kui-jā'.

Page 545. —Add to List of Authorities on *Ahor-Miri*:

Lawson, J. H. — *A Dictionary of the Ahom-Miri Language, with Illustrative Sentences and Notes*. Shillong, 1910.

Page 545, No. 145, *Also column*.—Read 'jā'.

Page 545, No. 145, *Digheh column*.—Read 'yid'.

VOLUME III PART II.

Page 2.—Substitute the following for the Table on this page :—

Name of Language.	NUMBER OF COPIES BY		TOTAL.
	Asian.	European.	
Tam Bish (Kachin and Miao)	817,290	25,211	842,501
Kachin	11,250	—	11,250
Lahu	45,180	—	45,180
Shan-Lai (or Hsin Kachin)	18,081	—	18,081
Chin (or Miao)	181,650	25,111	206,761
Tibetan	800	100,000	100,800
Chakpa	8-4	—	8-4
Total	1,065,055	125,322	1,190,377

Page 4. — Add at end, 'The change of *r* to *k* occurs also in the Tai languages, Akha and Shansai having *r*, whose Shin and Kachin have *k*.'

Page 59.— Add at the end of the List of Authorities :—

BRUNN, W. C. M.—*An Outline Grammar and Dictionary of the Kachin (Shan) Language*. Shanghai 1908.

Page 63, line 9 from bottom. For 'ha', read 'ka'.

Page 65, line 5 from bottom.—For 'transposed', read 'transposed-out'.

Page 68, line 14 from bottom.—The Rev. E. G. Phillips tells me that it is the *Aw* dialect into which the Shin has been translated.

Page 70.— Add at the end of the List of Authorities :—

BRUNN, Rev. M.—*English-Shan Dictionary*. Tern, 1897.

Page 100, line 4.—For 'Bachlanis' read 'Banghlanis'.

Page 102, Nos. 15 and 16, *Shan-Lai (Kachin)* column.—For 'ha', read 'ka'.

Page 103, No. 19, *Shan-Lai (Kachin)* column.—For 'mja', read 'mja'.

Page 104, *Shin* column, No. 54.—For 'Pa', read 'Pa'; No. 51, read 'Kia'. *Shan-Lai* column, No. 51, for 'haua', read 'haua'.

Page 105, *Shan-Lai (Kachin)* column, No. 51.—Read 'mali'; No. 52, read 'maliya'; No. 53, read 'mali'; No. 52, read 'maliya masta'.

Page 108, No. 54, *Shan-Lai (Kachin)* column. For 'hi-ha', read 'hi-ha'.

Page 109, No. 10, *Gart* column.—Read 'at-mu-mu-mu'.

Page 101, Nos. 119--127, *Shan-Lai (Kachin)* column.—For 'mali' read 'mali'.

Page 152, No. 129, *Dind-in* (Cachar) column.—Read 'indin'; No. 126, *Eded* column, read 'highland-in'; No. 147, 148, *Laleng* column, for 'mait' read 'mido'.

Page 167, *Deuri-Chalipi* (Shlangar) column, Nos. 122, 126, 131, 137, 141, 143, 145, and (p. 137) 154, for 'mishpi', read 'mishpi'; No. 142 and 146, read 'mishpi mait'; No. 147, read 'mishpi mait'.

Page 168, No. 155, *Sipi* column.—For 'mait', read 'mait'; No. 154, *Laleng* column, read 'mido'; No. 166, *Dind-in* (Cachar) column, read 'mait-mait'; No. 172, and (p. 174) 180—184, *Laleng* column, for 'mait-in', read 'mait-in'.

Page 179, No. 165, *Deuri-Chalipi* (Shlangar) column.—For 'ait', read 'it'.

Page 183, No. 223, *Deuri-Chalipi* (Lakhingar) column.—For 'shpi', read 'shpi'.

Page 192. In the Tables on this page, Mido should be transferred from the Naga-Bodo Sub-Group to the Naga-Kuki sub-group. The totals for the two groups therefore become as follows.

Naga-Bodo sub-group	28,762
Naga-Kuki sub-group	120,916

Also in the heading of the Naga-Bodo table correct 'Naga' to 'Naga'.

Page 206, Row 9 from bottom. For 'The *n* in the word *an*' read 'The *n* in the word *an*'. See Mr. Hutton's *The Angami Naga*, p. 228, Note².

Page 208.—Add at the end of the List of Authorities:—

BRIDGES, DR. S. W.—*Shan in Sipsi and Angami Naga*. Kishina, 1902.

BROWN, J. H., I.C.S.—*The Angami Naga. With some Notes on Neighbouring Tribes*. London, 1901. Account of the language on pp. 191E.

Page 211, line 5.—For 'The *n* in *an*', read 'The *n* in *an*'.

Page 222.—AUTHORITIES. Since this was written, Mr. J. H. Hutton, O.I.R., has brought out a valuable *Supplementary Grammar of the Sema Naga Language. With Vocabulary* (Shillong, 1914). Mr. Hutton informs me that the specimens, on which my grammatical sketch on pp. 222E, is founded, are in the Lamed dialect, which is very different from the language spoken by the greater part of the tribe.

Page 247. A revised List of Words and Sentences in Sema will be found in the *Addenda Mayra*.

Page 242, No. 52, *Kachin* column.—Read 'kpi'.

Page 255, No. 128, *Reapin* column.—Read 'mishpi'.

Page 256, Nos. 143, 144, *Angami* (Tungpi) column.—Read 'thai'.

Page 259, No. 179, *Kachin* column.—For 'ait', read 'ait'.

Page 261, No. 222, *Angami* (Tungpi) column.—For 'mait', read 'mait'.

Page 264.—*Added at the end of the List of Authorities:—*

MILL, J. P., L.C.S.—*The Sata Naga*. London, 1909. *Account of the Language* on pp. 208.

Page 261, No. 59, *Ekhi* column.—For 'sikhi', read 'sikhi'.

Page 212, No. 145, *Ekhi* column.—Read 'syeth'.

Page 212.—Further information about Ching or Majung will be found in the *Annals Majung*.

Page 147, No. 99, *Bangard (Pail and Brown)* column.—For 'hin', read 'hin'.

Page 155, No. 79, *Mikding Naga* column.—For 'gaid', read 'gaid'.

Page 155, No. 118, *Yenli* column.—Read 'lang' ; Nos. 142—145, *Tahing* column, read 'ahin'.

Page 153, No. 141, *Bangard (Pail and Brown)* column.—Omit column in 'mishah-
lang'; No. 156, *Bangard (Campbell)* column.—For 'in', read 'in'.

Page 166, No. 155, *Tenli* column.—Read 'hin peng'.

Page 170, No. 211, *Tenli* column.—Read 'ngi'.

Page 171, No. 255, *Bangard (Campbell)* column.—Read 'pu'.

Page 379.—Sir Charles Lyall, in 'The Mikirs' (London, 1909), pp. 151E, maintains that Mikir belongs to the Nigh-Kukh, rather than to the Nigh-Bodo group, and, on a reconsideration of the whole subject, I agree with him, and have made the necessary correction in the statistical tables of the Survey. The table of the number of speakers of the Nigh-Bodo group should therefore be as follows:—

Kochin Naga	10,000
Kohai	11,072
Khachin	15,000
Total	36,072

Page 281.—*Added at the end of the List of Authorities:—*

PRINCE, H., L.C.S., and LALAN, Sir G.—*The Mikirs, from the Papers of the late Edward Short* . . .
edited, arranged, and supplemented by Sir Charles Lyall. London, 1909. *Account of*
the language on pp. 298.

WILSON, G. D., L.C.S.—*A Dictionary of the Mikir Language, Part I, Mikir-English, Part II, English-*
Mikir. Malabar, 1905.

Page 254, No. 65, *Mikir* column.—For 'uor', read 'uor'.

Page 255, *Mikir* column, No. 51.—For 'yhi', read 'yhi' ; No. 52, read 'in y' ;
No. 155, read 'yhi' ; No. 156, read 'uor'.

Page 257, *Ekhi* column, No. 65.—Read 'ahin' ; No. 72, read 'ahin'.

Page 444, No. 156, *English column*. For '156-1', read '156-2'; No. 155, *Mikir column*, for 'shikpa', read 'shikpa'.

Page 441.—As explained in the correction of Page 375, *Mikir* should be added to the *Naga-Kuki* group, and the following Table should be substituted for that on this page:—

Mikir	50,514
Suprem or Mite Naga, about	10,000
Mantia, about	2,500
Myingthing, about	1,000
Kewlong or Tilyon, about	1,000
Tingkhul and its districts, at least	50,000
Maring, about	1,500
Total	116,514

As in the original, it is to be understood that these figures are only rough approximate estimates.

Page 453. 'Luhpa' is not the name of a tribe, but means the women of the Luhpa, or peculiar helmet-worn Naga tribes of North Manipur, including the northern sections of the Tangkhuls. These people are often hence called 'Luhpa's', a name which is sometimes carelessly extended to the whole tribe. All Tangkhuls are not Luhpa's, and the name is also applicable to tribes who are not Tangkhuls. See Mr. T. C. Hudson's *The Naga Tribes of Manipur*, p. 53.

The following work should be added to the List of Authorities on Tangkhul:—

FERGUSON, Rev. W.—*Tangkhul Naga Grammar and Dictionary (Ethnol. Series)*, with *Illustrations*. Shimoga, 1911.

Page 453F. A revised List of Words in Tangkhul will be found in the *Addenda Majora*.

Page 453, No. 49, *Khangai column*.—Read '100' and '100-2'.

Page 454, *Suprem column*, No. 55, for 'ethuamul', read 'ethuamul'; No. 53, for 'shikpa', read 'shikpa'.

Page 455, Nos. 145—149, *Maring column*.—For '10', read '10'.

Page 455, *Suprem column*, No. 179, for '10', read '10'; No. 180 and Page 454, No. 155, for 'shikpa', read 'shikpa'.

Page 455, No. 182, *Maring column*.—For 'shikpa', read 'shikpa'.

Page 455, No. 208, *Khangai column*.—Read 'shikpa'.

Page 46, *Matthai column*, No. 34, read 'atol'; No. 36, read 'atol'; No. 38, read 'atol'; No. 40, read 'atol'; No. 42, read 'atol'; No. 44, read 'atol'; No. 46, read 'atol'; No. 48, read 'atol'.

Page 47, *Matthai column*, Nos. 50 and 52, read 'atol'; Nos. 54 and 56, read 'atol'; No. 58, read 'atol'; No. 60, read 'atol'; No. 62, read 'atol'; No. 64, read 'atol'; No. 66, read 'atol'; No. 68, read 'atol'; No. 70, read 'atol'; No. 72, read 'atol'; No. 74, read 'atol'; No. 76, read 'atol'; No. 78, read 'atol'; No. 80, read 'atol'; No. 82, read 'atol'; No. 84, read 'atol'; No. 86, read 'atol'; No. 88, read 'atol'; No. 90, read 'atol'; No. 92, read 'atol'; No. 94, read 'atol'; No. 96, read 'atol'; No. 98, read 'atol'; No. 100, read 'atol'; No. 102, read 'atol'; No. 104, read 'atol'; No. 106, read 'atol'; No. 108, read 'atol'; No. 110, read 'atol'; No. 112, read 'atol'; No. 114, read 'atol'; No. 116, read 'atol'; No. 118, read 'atol'; No. 120, read 'atol'; No. 122, read 'atol'; No. 124, read 'atol'; No. 126, read 'atol'; No. 128, read 'atol'; No. 130, read 'atol'; No. 132, read 'atol'; No. 134, read 'atol'; No. 136, read 'atol'; No. 138, read 'atol'; No. 140, read 'atol'; No. 142, read 'atol'; No. 144, read 'atol'; No. 146, read 'atol'; No. 148, read 'atol'; No. 150, read 'atol'; No. 152, read 'atol'; No. 154, read 'atol'; No. 156, read 'atol'; No. 158, read 'atol'; No. 160, read 'atol'; No. 162, read 'atol'; No. 164, read 'atol'; No. 166, read 'atol'; No. 168, read 'atol'; No. 170, read 'atol'; No. 172, read 'atol'; No. 174, read 'atol'; No. 176, read 'atol'; No. 178, read 'atol'; No. 180, read 'atol'; No. 182, read 'atol'; No. 184, read 'atol'; No. 186, read 'atol'; No. 188, read 'atol'; No. 190, read 'atol'; No. 192, read 'atol'; No. 194, read 'atol'; No. 196, read 'atol'; No. 198, read 'atol'; No. 200, read 'atol'; No. 202, read 'atol'; No. 204, read 'atol'; No. 206, read 'atol'; No. 208, read 'atol'; No. 210, read 'atol'; No. 212, read 'atol'; No. 214, read 'atol'; No. 216, read 'atol'; No. 218, read 'atol'; No. 220, read 'atol'; No. 222, read 'atol'; No. 224, read 'atol'; No. 226, read 'atol'; No. 228, read 'atol'; No. 230, read 'atol'; No. 232, read 'atol'; No. 234, read 'atol'; No. 236, read 'atol'; No. 238, read 'atol'; No. 240, read 'atol'; No. 242, read 'atol'; No. 244, read 'atol'; No. 246, read 'atol'; No. 248, read 'atol'; No. 250, read 'atol'; No. 252, read 'atol'; No. 254, read 'atol'; No. 256, read 'atol'; No. 258, read 'atol'; No. 260, read 'atol'; No. 262, read 'atol'; No. 264, read 'atol'; No. 266, read 'atol'; No. 268, read 'atol'; No. 270, read 'atol'; No. 272, read 'atol'; No. 274, read 'atol'; No. 276, read 'atol'; No. 278, read 'atol'; No. 280, read 'atol'; No. 282, read 'atol'; No. 284, read 'atol'; No. 286, read 'atol'; No. 288, read 'atol'; No. 290, read 'atol'; No. 292, read 'atol'; No. 294, read 'atol'; No. 296, read 'atol'; No. 298, read 'atol'; No. 300, read 'atol'; No. 302, read 'atol'; No. 304, read 'atol'; No. 306, read 'atol'; No. 308, read 'atol'; No. 310, read 'atol'; No. 312, read 'atol'; No. 314, read 'atol'; No. 316, read 'atol'; No. 318, read 'atol'; No. 320, read 'atol'; No. 322, read 'atol'; No. 324, read 'atol'; No. 326, read 'atol'; 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No. 420, read 'atol'; No. 422, read 'atol'; No. 424, read 'atol'; No. 426, read 'atol'; No. 428, read 'atol'; No. 430, read 'atol'; No. 432, read 'atol'; No. 434, read 'atol'; No. 436, read 'atol'; No. 438, read 'atol'; No. 440, read 'atol'; No. 442, read 'atol'; No. 444, read 'atol'; No. 446, read 'atol'; No. 448, read 'atol'; No. 450, read 'atol'; No. 452, read 'atol'; No. 454, read 'atol'; No. 456, read 'atol'; No. 458, read 'atol'; No. 460, read 'atol'; No. 462, read 'atol'; No. 464, read 'atol'; No. 466, read 'atol'; No. 468, read 'atol'; No. 470, read 'atol'; No. 472, read 'atol'; No. 474, read 'atol'; No. 476, read 'atol'; No. 478, read 'atol'; No. 480, read 'atol'; No. 482, read 'atol'; No. 484, read 'atol'; No. 486, read 'atol'; No. 488, read 'atol'; No. 490, read 'atol'; No. 492, read 'atol'; No. 494, read 'atol'; No. 496, read 'atol'; No. 498, read 'atol'; No. 500, read 'atol'; No. 502, read 'atol'; No. 504, read 'atol'; No. 506, read 'atol'; No. 508, read 'atol'; No. 510, read 'atol'; No. 512, read 'atol'; No. 514, read 'atol'; No. 516, read 'atol'; No. 518, read 'atol'; No. 520, read 'atol'; No. 522, read 'atol'; No. 524, read 'atol'; No. 526, read 'atol'; No. 528, read 'atol'; No. 530, read 'atol'; No. 532, read 'atol'; No. 534, read 'atol'; No. 536, read 'atol'; No. 538, read 'atol'; No. 540, read 'atol'; No. 542, read 'atol'; No. 544, read 'atol'; No. 546, read 'atol'; No. 548, read 'atol'; No. 550, read 'atol'; No. 552, read 'atol'; No. 554, read 'atol'; No. 556, read 'atol'; No. 558, read 'atol'; No. 560, read 'atol'; No. 562, read 'atol'; No. 564, read 'atol'; No. 566, read 'atol'; No. 568, read 'atol'; No. 570, read 'atol'; No. 572, read 'atol'; No. 574, read 'atol'; No. 576, read 'atol'; No. 578, read 'atol'; No. 580, read 'atol'; No. 582, read 'atol'; No. 584, read 'atol'; No. 586, read 'atol'; No. 588, read 'atol'; No. 590, read 'atol'; No. 592, read 'atol'; No. 594, read 'atol'; No. 596, read 'atol'; No. 598, read 'atol'; No. 600, read 'atol'; No. 602, read 'atol'; 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No. 696, read 'atol'; No. 698, read 'atol'; No. 700, read 'atol'; No. 702, read 'atol'; No. 704, read 'atol'; No. 706, read 'atol'; No. 708, read 'atol'; No. 710, read 'atol'; No. 712, read 'atol'; No. 714, read 'atol'; No. 716, read 'atol'; No. 718, read 'atol'; No. 720, read 'atol'; No. 722, read 'atol'; No. 724, read 'atol'; No. 726, read 'atol'; No. 728, read 'atol'; No. 730, read 'atol'; No. 732, read 'atol'; No. 734, read 'atol'; No. 736, read 'atol'; No. 738, read 'atol'; No. 740, read 'atol'; No. 742, read 'atol'; No. 744, read 'atol'; No. 746, read 'atol'; No. 748, read 'atol'; No. 750, read 'atol'; No. 752, read 'atol'; No. 754, read 'atol'; No. 756, read 'atol'; No. 758, read 'atol'; No. 760, read 'atol'; No. 762, read 'atol'; No. 764, read 'atol'; No. 766, read 'atol'; No. 768, read 'atol'; No. 770, read 'atol'; No. 772, read 'atol'; No. 774, read 'atol'; No. 776, read 'atol'; No. 778, read 'atol'; No. 780, read 'atol'; No. 782, read 'atol'; No. 784, read 'atol'; No. 786, read 'atol'; No. 788, read 'atol'; No. 790, read 'atol'; No. 792, read 'atol'; No. 794, read 'atol'; No. 796, read 'atol'; No. 798, read 'atol'; No. 800, read 'atol'; No. 802, read 'atol'; No. 804, read 'atol'; No. 806, read 'atol'; No. 808, read 'atol'; No. 810, read 'atol'; No. 812, read 'atol'; No. 814, read 'atol'; No. 816, read 'atol'; No. 818, read 'atol'; No. 820, read 'atol'; No. 822, read 'atol'; No. 824, read 'atol'; No. 826, read 'atol'; No. 828, read 'atol'; No. 830, read 'atol'; No. 832, read 'atol'; No. 834, read 'atol'; No. 836, read 'atol'; No. 838, read 'atol'; No. 840, read 'atol'; No. 842, read 'atol'; No. 844, read 'atol'; No. 846, read 'atol'; No. 848, read 'atol'; No. 850, read 'atol'; No. 852, read 'atol'; No. 854, read 'atol'; No. 856, read 'atol'; No. 858, read 'atol'; No. 860, read 'atol'; No. 862, read 'atol'; No. 864, read 'atol'; No. 866, read 'atol'; No. 868, read 'atol'; No. 870, read 'atol'; No. 872, read 'atol'; No. 874, read 'atol'; No. 876, read 'atol'; No. 878, read 'atol'; No. 880, read 'atol'; No. 882, read 'atol'; No. 884, read 'atol'; No. 886, read 'atol'; No. 888, read 'atol'; No. 890, read 'atol'; No. 892, read 'atol'; No. 894, read 'atol'; No. 896, read 'atol'; No. 898, read 'atol'; No. 900, read 'atol'; No. 902, read 'atol'; No. 904, read 'atol'; No. 906, read 'atol'; No. 908, read 'atol'; No. 910, read 'atol'; No. 912, read 'atol'; No. 914, read 'atol'; No. 916, read 'atol'; No. 918, read 'atol'; No. 920, read 'atol'; No. 922, read 'atol'; No. 924, read 'atol'; No. 926, read 'atol'; No. 928, read 'atol'; No. 930, read 'atol'; No. 932, read 'atol'; No. 934, read 'atol'; No. 936, read 'atol'; No. 938, read 'atol'; No. 940, read 'atol'; No. 942, read 'atol'; No. 944, read 'atol'; No. 946, read 'atol'; No. 948, read 'atol'; No. 950, read 'atol'; No. 952, read 'atol'; No. 954, read 'atol'; No. 956, read 'atol'; No. 958, read 'atol'; No. 960, read 'atol'; No. 962, read 'atol'; No. 964, read 'atol'; No. 966, read 'atol'; No. 968, read 'atol'; No. 970, read 'atol'; No. 972, read 'atol'; No. 974, read 'atol'; No. 976, read 'atol'; No. 978, read 'atol'; No. 980, read 'atol'; No. 982, read 'atol'; No. 984, read 'atol'; No. 986, read 'atol'; No. 988, read 'atol'; No. 990, read 'atol'; No. 992, read 'atol'; No. 994, read 'atol'; No. 996, read 'atol'; No. 998, read 'atol'; No. 1000, read 'atol'.

Page 47, No. 77, *Andro column*.—For 'atol' read 'atol'.

Page 48, *Matthai column*, No. 83, read 'atol'; Nos. 90 and 92, read 'atol'; No. 94, read 'atol'; Nos. 102, 104, (p. 49) 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, and 131, the suffix 'gi' should be corrected to 'gi'.

Page 49, *Matthai column*, Nos. 106, etc.—The plural suffix is 'ing', not 'ing'; Nos. 110—112, 118, 120 and 122, read 'atol'.

Page 50, Nos. 140—142, *Matthai column*.—For 'atol', read 'atol'.

Page 52, *Sengul column*, No. 207, read 'atol'; *Chakal column*, Nos. 208, 209, 210, and 211, read 'atol'.

Page 53.—Add to the List of Authorities on Thido the following:—

BRUNN, C. C.—*Thido Grammar*.—Shilling, 1894.

BRUNN, C. C.—*Thido Grammar*.—The London Kuki Club, London, 1912. *Account of the Thido*, pp. 100. *Comparative Vocabulary*, pp. 100.

Page 53, in Title.—For 'KUKUAT', read 'KUKUAT'.

Page 72, line 2.—'Kankow' is a better spelling than 'Kankow'. Mr. Taylor infers from the Kankows are a tribe of Kuki who separated under a chief called Kankow, and who consolidated themselves as a distinct clan. Their speech is probably the same as Kuki.

Page 73.—At the end of the List of Authorities add:—

BRUNN, C. C.—*A Practical Handbook of the Chin Language (Sipit District) containing Grammatical Principles with numerous Examples and a Vocabulary*.—Bangkok, 1895.

Page 75. For further information regarding the Kuki, see Colonel Stukempour's 'The Lushai Kuki Class', pp. 142.

Page 81.—For further information regarding the Fulu (also called Fulu and Vulu), see Colonel Stukempour's 'The Lushai Kuki Class', pp. 142.

Page 82, No. 81, *Sipit column*.—For 'atol', read 'atol'.

Page 83, No. 143, *Sipit column*.—For 'atol', read 'atol'.

Page 83, in statistical table, read:—

Sipit	800
Fulu	800

Page 107, line 5 from below, and page 108, line 12. For 'Wheneh', and 'Wheneh', read 'Hweneh'. The latter word is probably a mispronunciation of 'Hweneh'.

Page 108, line 14.—For 'Hweneh', read 'Hweneh'.

Page 136, line 13.—Add at end of paragraph, 'The Lakhers call themselves "Mara", and the Arakan name for them is "Klongphai".' See Shakespeare, 'The Lushai Kuki Class', pp. 113ff.

Page 136, line 14.—After 'Sharden', add 'It is possible that the Thirings in their original home once used a different speech. Lai has a habit of imposing itself and has become a lingua franca over a large area'.

Page 136.—Add at foot, to the authorities:—

BRADSHAW, Lt.-Colonel J.—*The Lushai Kuki Class*. London, 1913. Account of the Lushai or Kuki Class, pp. 213ff.

LOOMIS, BRITAIN A.—*Notes on the Sali of Jarak in the Miao or Lushai Language*. Lushai Pioneer Mission, 23 Prince Street, London, E.W. 1915.

Page 137, line 19. A better spelling of 'Hingphai' is 'Hingpho'. In the following line 'Hawno' is a better spelling than 'Whanoh'.

Page 139, lines 23 and 24.—For further information regarding the Ngath and the Pama, see Colonel Shakespeare's 'The Lushai Kuki Class', pp. 132ff. and 136ff.

Page 139.—At the end of the List of Authorities add:—

BRADSHAW, Lt.-Colonel J.—*The Lushai Kuki Class*. London, 1913. A valuable work, describing not only the Lushai class of the Lushai Kuki, but also the non-Lushai Kuki class of that district and of Manipur. There are important chapters on language.

Page 139.—Further information about the Ngath will be found in Colonel Shakespeare's 'The Lushai Kuki Class', pp. 133ff.

Page 141, No. 83, *Lushai column*. The word 'fo-m' means 'a man's sister', as distinct from 'bi-ma', 'a woman's sister'. For 'baw', substitute 'a (child), son (grandson)'.

Page 142, No. 84, *Lushai column*.—For 'na', read 'th'.

Page 147, No. 93, *English column*.—For 'ahung', read 'ahung'; No. 95, *English and Pukhli columns*, for 'ahung', read 'ahung'.

Page 171, *Pukhli column*, Nos. 149, 153 and 155, for 'choin', read 'choin'; No. 154, for 'n-in', read 'n-in'.

Page 173, *Lushai column*, No. 119, for 'kint', read 'n-in'.

Page 181.—Regarding the Old Kuki tribes, see Colonel Shakespeare's 'The Lushai Kuki Class', pp. 149ff.

Page 191, line 4.—For 'Hingphai', read 'Hingphai'.

Page 191, line 7 from bottom, and throughout the section. For 'Hingphai' substitute 'Hingphai'. And in the next line for Hingphai or 'Hingphai' substitute 'Hingphai'. The proper name of the tribe is 'Hingphai', and not the numerous variants of this word. The Lushai call the tribe 'Hingphai'. For further particulars, see Shakespeare, 'The Lushai Kuki Class', p. 150.

Page 194, lines 1 and 2.—The correct name of the tribe and of their language is 'Kolmog', not 'Kolha' or 'Kolmog'.

Page 355, line 4.—The spelling 'Hmêr' is better than 'Hmêr' or 'Mhêr'. The Lushais call the people 'Hmêr' because they live to their (the Lushais') north. The Chin word *mêr* means 'goat', and the Chins call the Lushais by this name because they wear goat's hair. The words *hêr* and *mêr* have therefore no connection.

Page 355, No. 30, Hmêr-Lungpang column. For 'sang', read 'sang'.

Page 357, No. 49, Chiru column.—For 'mî', read 'mî'.

Page 360, Nos. 54 and 55, Kiangkhi column.—For 'mî', read 'mî'.

Page 361, No. 53, Atsai column. For 'atsai', read 'atsai'.

Page 362, No. 63, Kên column.—Read 'mêr'.

Page 363, No. 77, Hmêr-Lungpang column. Another word meaning 'go' is *ai*.

Page 367, No. 80.—Other words for 'sun' are *Pârta long*, and *Anli atag*.

Page 367, No. 83.—Anli and Hmêr-Lungpang also use *ai*, to mean 'die'.

Page 369, No. 103, Kiangkhi column.—Read 'mî-m'.

Page 369, Nos. 115—123, Chiru column.—Read 'a-ai' throughout.

Page 371, No. 110, Anli column. Read 'sun'.

Page 373, No. 126, Chiru column.—Read 'pên'.

Page 374, No. 130, Pârta column.—Read 'sang'.

Page 377, No. 137, Chiru column.—Read 'pên'.

Page 383, No. 211, Pârta column. For 'sang', read 'sang'.

Page 387, line 34.—For 'kwey-mî' read 'khwê-mî'.

Page 387, line 37.—For 'khwê-mî' read 'khwê-mî'.

Page 371, Khami (Ezter and Campbell) column, Nos. 122 and 123. For 'khwê-mî', read 'khwê-mî'; Nos. 142 and 143, for 'mî', read 'mî'; Nos. 144 and 145, for 'ai', read 'ai'.

Page 373, line 10 of text from below.—For an account of the Maghi form of Arakanese, see Professor Siem Kemmer's 'Notes on the Maghi Dialect of the Chittagong Hill Tracts' on pp. 15, of Volume LVII (1903) of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

VOLUME IV.

Page 50, *Lines 16 and 17*.—For 'Pharet or Peret', read 'Pharet or Páret'.

Page 56, *Line 15*.—Mr. Campbell's Scotch-English Dictionary appeared in three parts. Pt. I in 1809, Pt. II in 1806, and Pt. III in 1805. There is also a supplement without date.

Page 56.—Add to List of Authorities :

BROWN, F. O.—*Materials for a Scotch Grammar. I mostly Phonetic.* Dublin, 1822

Page 58. I am indebted to Mr. E. Barn, O.S.E., L.O.R., for a reference to an additional authority on Kúrká. The following should therefore be inserted in the list of authorities after the fourth entry :

BARN, (Ed.) CURRAN LARSEN.—*Notes on some Habits and Customs of the Kerkas of Kálidán [Kálidán] (Hakodadi) District.* Journal of the Anthropological Society of the Central Province, Vol. I, Part II. Nagpur, 1897

Page 525.—Add to the List of Authorities on Savara the following:—

BRIDGES, EUGENE G. F.—*Savara Songs.* Pt. I, *Shops's Songs adapted and translated into Sans [Sa, Savara].* Pts. II, III, *Savara from the Sans Pithura, etc.* Pp. 17, *Shikara, etc.* Madras, 1912.

" *Shikara. Translation of the above.* Four Parts, Madras. Pts. I, II, 1912; Pts. III, IV, 1913

" *Savara Songs, collected and edited by E. G. F. Bridges, 1912.*

Page 540, *No. 25, Mappari column*.—For 'all-ah', read 'allah'.

Page 543, *Lines 30, 31, and 32, Savara column*.—For 'amē', read 'amen'.

Page 545, *No. 14, Gadhá column*.—For 'sing', read 'sing'. So also in *Line 15 and 16, for 'sing', read 'sing'.*

Page 544, *Lines 26-28, Santali column*.—For 'to-d', 'toi', read 'not'.

Page 547, *No. 29, Gadhá column*.—For 'sin', read 'sing'.

Page 551, *No. 58, Gadhá column*.—Read 'to-tang'.

Page 554, *No. 104, Kúrká column*.—For 'sh', read 'sh'.

Page 560, *No. 124, Gadhá column*.—Read 'sh'.

Page 565, *No. 144, Mappari column*.—Read 'to-to-to'.

Page 568, *No. 157, Kúrká column*.—For 'an', read 'an'.

Page 569, *Savara column, No. 167, read 'amē'; No. 168, read 'amē'; Gadhá column, No. 141, omit comma after 'trish'; No. 142, for 'bád' read 'bád'; No. 154, omit comma after 'amē'; No. 156, for 'sing', read 'sing'.*

Page 561, *No. 161, Santali column*.—For 'toll' read 'toll'; *No. 173, Mappari column, for 'ing', read 'ing'.*

Page 567, *Savara column, Nos. 163, 180 and 186, read 'amē'; Nos. 166 and 183, read 'toll'; No. 187, for 'sin', read 'amē'.*

Page 662, No. 211, Swedish volume — For "deltat", read "delat"

Page 279, No. 196, *Śārika* column.—For "an" read "am"; No. 212, *Ekharā* column, for "im" read "in."

Page 371, *Fading column*, No. 193, read "sixty"; Nos. 398 and 313, read "three"; *Savara column*, Nos. 195, 198 and 200, read "sixty"; Nos. 145, 378 and 219, read "three".

Page 375, No. 245. Service column.—Read "and"

Page 377, line 15 from below, and page 384, line 33. —The quotation from Kunturila Bhagya should read *Andhira-Dravida-Mahatā* (it is based on the text of Barrow in the *Indian Antiquary* [I (1872), p. 310]). In the same periodical, Vol. XLII (1913), pp. 290ff. F. T. Srinivas Iyengar maintains that the text as given by Barrow is erroneous. The correct reading should be *Dravida-Mahatā*. If Mr. Iyengar's contention is accepted, Kunturila cannot be quoted as speaking of an Andhra and a Dravidic speech.

Page 355. The estimated number of speakers of Tamil includes 333,334 inhabitants of Ceylon. If we confine ourselves to India only, the estimated number of speakers of Tamil should therefore be 15,371,939, and the estimated total for all Dravidian languages should be 31,673,321, instead of 14,634,103.

Page 267. Add the following at the end of the List of Authorities on Dravidian languages generally:—

SHIMAZU, K. Y.—*J. Assoc. of Swedish Pharmacol.*, *Indian Antiquary*, Vol. XLVIII (1909), pp. 1806, 1808, 1810.

¹ *A Comparative Grammar of Brazilian Portuguese: Italian Dictionary*, Vol. NINETEEN (1910), pp. 1498; XXI (1911), pp. 2048, 2018.

New, H. AUSTRI. The Swedish Element in Poland. *Indian Geography*, Vol. XLVI (1977), pp. 232.

From 1982—dated after June 11—

1. *Alphitoeus* *Franklini malabaricus* *de* *Castro* *Franklini*.
(Compiled from materials supplied by Clements Franklin.) *Proc.* 1872.

Page 344.—In title, read: "BURGANDI."

Page 434, Line 8.—For "Mammals," read "Mammals."

Page 403.—Add at end of the List of Authorities on Kud the following:—

YERGEN-PRINCE, J. E.—*A Grammar of the Kafi Language*. Chicago, 1939.

The following are additional items for additional review:

A dialect of Kuri, called Kurel, is spoken by some three hundred thousand people in the Vinnagapattam Agency and District of the Madras Presidency. It has been described by the Rev. F. T. J. Schultze in the following words:—

HOUGHTON, RAY, E. W., F.—A Grammar of the Koro Language, with Chinese Examples. Madras, 1904.

10. " " *Vocabulary of the Rumi-Rend Language with short Sentences as illustrated*
Exhibits for Conversational Purposes Madras, 1936

Page 478—add the following to the List of Authorities on Study 1:

TRINHA, G. G. CHRISTIE.—*Grammar of Konkani spoken in the Rural District, Central Province, India*, with Vocabulary, *Mal-Pala, Stories and Songs of the Konkani*. Vol. I.—*Grammar*. Madras, 1912. Vol. II.—*Vocabulary, Mal-Pala, etc.* Madras, 1913.

Figure 4B3. Same as Figure 4B1, but for the "West" and "South"

Page 559, line 14.—For 'Vol. XXVI.' read 'Vol. XXVII.' *Line 15.*—For 'pp. 49 and 51' read 'pp. 520, 401B.'

Page 611.—Add at end of the List of Authorities on Hebrew, the following:—

Bar, *Baron de Harnass, O.S.A., O.E.S., O.S.R.*,—*The Hebraic Language. Part I Introduction and Grammar.* Calcutta, 1906.

Page 623, No. 49, Brachin column.—For 'yon', read 'yayon'.

Page 636, No. 60, Guppi column.—For 'Shayin' read 'Pa.'

Page 638, No. 66, Kalkish column.—Read 'in'.

Page 659, No. 92, Malapalau column.—Read 'in'.

Page 669, No. 95, Güngli column.—Read 'in'.

Page 686, Kalkish column, Nos. 146 and 147, for 'sh', read 'sh'. *Nos. 148 and 149, for 'shyng', read 'shyng'.*

Page 699, Nos. 154 and 155, Tumul column.—Read 'shp'.

Page 679, Kared column, Nos. 164, 161 and 167; and Page 674, Nos. 167, 167 and 168: for 'sh' read 'sh' (type broken only in some copies); No. 166, read 'sh'.

Page 674, No. 167, English column.—For 'He gus' read 'He gus', *No. 170, Kalkish column, for 'shyng', read 'shyng'.* *No. 171, correct the number.*

VOLUME V—PART I.

Page 4, line 8 from bottom of text, in marginal note.—For 'and', read 'as'.

Page 12, line 7 from bottom of text.—For 'Lakshmi,' read 'Lakshmi'

Page 13.—Substitute the following for the Table on this page:—

INDIA.		BURMA.	
Name of District.	Number of speakers.	Name of District.	Number of speakers.
Central or Standard	4,443,590		
Western, including Khasi, Jaintia, Mizo, Phekia, and Naga sub-districts)	3,997,661		
South-Western	346,502		
Northern (including the Khasi and Jaintia sub-districts)	4,100,588	Bhagalpur	752,800
Bhagalpur (including Mithi sub-district)	2,216,971		
Eastern (including Bhagalpur and Bankura sub-districts)	14,640,490	Eastern	3,840,311
South-Eastern (including Chittagong)	3,190,000	Total for Assam	3,554,021
Total for Bengal	20,790,120		
Add—Assam Total	3,554,021		
Add—South-Eastern Bengal, speakers in Arakan (Burma)	114,151		
Grand Total for Bengal speakers in the Bengal-speaking area	41,507,294		

¹ These figures are not based on special local returns.

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

Total number of people speaking Bengali at home	41,507,298
" " " " " elsewhere in the Lower Provinces	80,018
" " " " " elsewhere in India	251,948
Grand Total of people who speak Bengali in India	41,839,264

Page 23, line 11.—Father Huet, in his paper in 'Bengal Past and Present' (Vol. IX), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlayne. He says:—

'It was published with a Burmese alphabet in 1693 in a work containing observations by the French Fathers Jean de Pondouze, Guy Tachard, Etienne Noël and Claude Bina. The title of the book is *Observations Physiques et Mathématiques pour servir à l'histoire naturelle, et à la perfection de l'Astronomie et de la Géographie; Recueil des*

Indes et de la Chine à l'Académie Royale des Sciences à Paris, par les Pères Jésuites. Avec les réflexions de M^{rs}. De l'Académie, et les Notes de P. Galtier, de la Compagnie de Jésus. A Paris, de l'Imprimerie Royale, M. DC. XCII; 4°, pp. 113, 2 maps, and 1 plate containing the characters of the people of Bengale and Burmae [Burma]. To this Father Houton adds the following note: 'Of Schwanerogel, *KHM* de la C. de Jésus, III, Col. 1641, No. 1.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. *Missions Belges*, Nov. 1613, pp. 465-466.'

Page 22, line 8 from below of text. — Kuhn's *Arabis Syb* is in the British Museum Library (Press-mark, 001. 1. 10). I am indebted to Dr. Bennett for the following information concerning it:—The title is as follows:—

“*MONARCHAE MOSCOWITICAE, vel MOSCOWI MAGNI ALEXANDRI SEBES NUMIMA IMPERATORUM ARGUMENTO QUINGUAGINTA VARIETATIBUS IN COLUMEN REVOLUTIVUM ET CONFIRMATIONEM EFFICIENTIUM TABULAE AC MDIS IMPERATORIS DEUM, NUNC DICTAE INSCRIBENDAE, signatum . . . latine recensitum, explicatum, examinatum, ac contra dubia quorundam, imprimis contra Moscovitarum illam celeberrimam, illustratum atque detectum, SCHMIDT MATHIASUS ERSCH, Reipubl. Africae-Tripolitanae Cancellarius, et ab Aulica Camerae Viennensi super Legatione, praeposito, editis ac modestis vindictis, et velle notis . . . Illustratum a M. Georgio Jacobo Kuhn, Schola-Franco Orientali.* In Appendix, Indo-Moscovitum characteres Arithmetici, alphabetum Bengalicum, & syllabarii Bengalo-Kaimuckici pars exhibetur. Lipsiae, imperio Heinrich Christoph Tschke, 1725.” The appendix to which this refers is a plate containing the arithmetical symbols used by the Moslems (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a “specimen lectionis Bengalisae” consisting of the words “tangent Wolfgang Meyer” written in Bengali script. The alphabet is very fairly written. It transliterates the words thus: Koo Ghee Goo Gha Ooo; Sja [Scha] Sjee [Schoo] Joo Sjee [Schoo] Eho; Too Tho Doo Eho Anno; Fo Tho Du Eho Noo (Nu); Po Pho Boo Eho Moo (Mu); Joo Boo Leo Eo Saa Saa Saa Leo [sic] Eho. He also gives a woodcut of Bengali numerals on p. 43, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 31 pages quarto, with 3 plates.”

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1931 are however given below. Under Head B. ‘General’, add the following:—

- BHARU, PRADEEP H., B. L. *The three first Typographical Bengali Books.* In *Bengal, Past and Present*, Vol. IX, Part I, pp. 405. [No date on my copy.]
- DELSCHLAGERMAN DIZ.—BENGLICHE NACHRICHTEN. *A Bengali Dictionary in the Bengali language.* Calcutta, B. D. (Publish dated 1815).
- SENTER, ERICA, CHAMBERLAIN, D. Litt.—*Bengali Phonetics.* In *The Eastern Review* for January 1937, pp. 798. Calcutta.
- “ “ “ “ *Notes & Plans Towards Bengali Grammar*, from the *Journal of the Patna Sahitya Parishad*, Vol. IV, 1934, B. D. (= 1935 A. D.)
- “ “ “ “ *Bengali Phonetics*, from the *Bulletin of the School of Oriental Studies*, Vol. II, Part I, pp. 18. London, 1931.
- RAJENDRANATH MAHAPATRA.—*The History of the Bengali Language.* Calcutta, 1933.

Page 55.—Under Head C. 'Grammar and Reading-Books' add :—

ARUNDA, J. D., LL.B., D.—*Manual of the Bengali Language*. Cambridge 1920.

Page 56, line 6 from below.—For 'Fam,' read 'Fam'.

Page 57.—Under Head E. 'Literature, etc.' add the following :—

DUTTA, CHANDRA, SON, B.A. B.L.S.—*Banga-Bhāṣā o Śāstra*, Second Edition, Calcutta, K. D. Pathan dated 1911.

" " *History of the Bengali Language and Literature*, Calcutta, 1911.

" " *Bāṅga Bāṅsha: Parichaya o Selections from the Bengali Literature from the Earliest Times to the Middle of the Nineteenth Century*, with Illustrations. Two parts, Calcutta, 1914.

" " *Bengali Prose Style, 1600-1850*. Calcutta, 1911.

HALL, PHILIP, ESQ., M.A., M.B., F.R.S.—*Devanāgarī and Devanāgarī* (A collection of ancient poems, many in old Bengali). In *Calcutta Bengali Society's Published Occasional*, No. 25. Calcutta, 1910, P. 2. (-1911, A. D.).

CHATTERJEE, DINA.—*Śaṅkha-Śāstra*. Edited with notes and an Index Verborum by BANENDRA-CHATTERJEE, B.A. Calcutta, Bengali Society's Published Occasional, No. 55, 1910 P. 2. (-1910, A. D.).

BURMAN, R. D., M.A.—*The origin of the Bengali Script*. Calcutta, 1910.

BURMAN, KUNAL, ESQ., M.A.—*History of Bengali Literature in the Nineteenth Century 1800-1850*. Calcutta, 1910.

FRANKLIN, F. R.—*Facsimiles of Pundit Farnandis' Bengali words*, Memoirs of the Asiatic Society, Bengal, Vol. VII, No. 1, pp. 205E. Calcutta, 1911.

Page 63.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of *sh* as *sh* is represented by *sh* has been widely misinterpreted. Many readers have assumed that by this statement I implied that, in the phonetic transcription *sh* represented the sound of the Bengali ষ, which, in transliteration, is represented by *sh*. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, *sh* represents the English sound of the English letters in the English word *shill*, and nothing more. The sound represented by it corresponds more nearly to that of the Bengali ষ, which, in transliteration, is represented by *sh*. It has nothing whatever to do with the sound of the Bengali consonant ষ. The same remarks apply to the spelling in other phonetic transcriptions (pp. 148, 171, 178, 207, 220, 231, 234, 262, 267, 273, 276, 290, 300, 307, 310, 314, 315), and, especially, to that in the column for Bengali Calligraphi (Phonetic Transcription) on pp. 348E.

Page 59, line 8.—For '13,941', read '27,908'. Make the same alteration in the last line of the Table on the same page, and alter the Total '3,942,334' to '3,907,343'.

Page 59, line 14.—For '13,941', read '27,908'.

Page 103.—The title should be 'RĀJABANĠĠ', not 'RĀJBANĠĠ'.

Page 103.—Regarding the pronunciation of *sh* in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 63.

Page 103, line 7 from below.—For 'him said', read 'he said'.

Page 351, No. 184, first column.—Read 'et'; second column, read 'pit'.

Page 351, No. 185, second column.—Read 'pholita'.

Page 351, No. 186, first column.—Read 'hanta' second column, read 'pholita'.

Page 351, No. 187, first column.—Read 'tanta mch'; No. 188, read 'mch'.

Page 352, No. 189, first column.—Read 'ta'.

Page 352, No. 179, fourth column.—Read 'nai'.

Page 352, No. 190, fourth column. Read 'ei'.

Page 352, No. 181, third column.—For 'mra', read 'mch'.

Page 352, No. 182, fourth column.—Read 'mch'.

Page 352, Nos. 194 and 195, third column.—In both cases read 'E'.

Page 352, No. 200, fourth column.—Read 'mch'.

Page 354, No. 206, second column.—Read 'm'.

Page 354, No. 212, second column.—Read 'ai' (Irene).

Page 355, Nos. 222 and 214, first column.—Read 'mra'.

Page 355, Nos. 219 and 215, first column.—Read 'tanta'.

Page 357, Nos. 202 and 210, fourth column.—Read 'ai'.

Page 357, No. 209, fourth column.—Read 'ja'.

Page 357, No. 211, third column.—Read 'h'.

Page 357, No. 212, third column.—Read 'ai or pi'.

Page 357, No. 214, third column.—Read 'm'.

Page 357, No. 215, fourth column.—Read 'm'.

Page 354, line 23. For 'prouni', read 'nineteenth'. The reference is to the nineteenth century.

Page 403.—In the third line of the section devoted to the second conjugation, for 'mch' read 'hch'.

Page 403, No. 64, second column.—Read 'mch'.

Page 410, No. 104, second column.—Read 'mra'.

Page 411, No. 101, second column.—Read 'mra'.

VOLUME V—PART II.

Page 16, line 11.—I find that Fellow Anthon's translation was not into Chhik-chhik Boli, but was into ordinary Western Hindi. For further particulars, see the *Addenda Minora* to page 96.

Page 16, heading 1F. GENERAL LITERATURE. Add the following works dealing with Vidyapati :—

KAMARAJ KATHA GITA.—Vidyapati Thakur. *Journal of the Asiatic Society of Bengal*, Vol. LVIII, 1894, Part I, Extra Number, pp. 268E.

—Vidyapati Thakur's *Jadukali*.—No. 14 of the series entitled the *Vidyapati-acharya-pariksha Granthamala*. Calcutta, B. B. 1335 (-1925 A. D.). This is a very complete edition of Vidyapati's songs, in the Bengali character, and with a full introduction in the Bengali language. An edition in the Nepali character was published as *Shikshak* by the Indian Press in 1915.

CHATTERJEE, G. A.—Vidyapati Thakur. *Journal of the Asiatic Society of Bengal, New Series*, Vol. I, p. 389. Remarks on Nagendra Nath Gupta's article in Vol. LVIII, mentioned above.

Page 19, line 20 from below.—For 'Vol. LVIII' read 'Vol. LVIII'.

Page 19, line 3 from below. For 'vare' read 'vare.'

Page 22, line 11 from below.—For 'this cart,' read 'his cart'.

Page 26, *Pravamsa*. The honorific oblique singular of *v*, this, is *ai*, and of *ā*, that, is *hai*.

Page 41, line 18.—Since this was written, I have ascertained that the language of the western part of Mithagar, including the Rade Taluk, and a part of Chunar Taluk, is not Bhojpur, but is the Awadhi dialect of Eastern Hindi. See *Addenda Minora* to Vol. VI, p. 1. The number of speakers of Awadhi in this tract is roughly estimated at about 340,000, and this amount should be deducted from the number of speakers of Bhojpur in this volume.

Page 44. In the table on this page, as explained in the *Addenda* to p. 41, alter the figures for Western Dialect from 3,930,500 to 3,589,500, and alter the Total from 16,770,007 to 16,429,007.

Page 47.—The following example of the use of the word 'Bhojpur' may be added to those of 'Poshara' on this page :—

1376. Two days after, as a regiment of Europeans by way to Chunar-ghat, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted, and a few men from the centre ran into a dark lane, and laid hold of a man and some wife. The people around, "Do not make us much noise," said one of the men to his Beggar-like Hissas; "we go to-day with the Frenglish, but we are all servants (mansab) to Chhapli-king, and may come back to converse with him; and then the question will be not about your caste, but about your wives and daughters." *Allegorical Translation of the story Bhagavad-gita*, Vol. 64, Translator's Preface, p. 4.

Page 26, Row 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Houston, S. J. has very kindly communicated to me the following particulars: He was Father Antonio Feneau, a Capuchin, who came to India in 1608. His translation was not into the Chhota-chhiti dialect of Malihiti, but into ordinary Western Hindi, written in the Nagari character. It consisted of the Pentateuch, the Psalter, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindustani dictionary when he died at Lugana in 1644. According to Dr. Long in the *Calcutta Review*, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champarna District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Sons of Agra, and is dated 1844. Father Felix G. C., in a letter to 'The Standard' (Bombay) published in the issue of December 18, 1913 (p. 405), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives us a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Houston S. J. on pp. 4335, of the 'Standard' of November 1, 1913.

¹ Vol. V, p. 278, 1844. [See p. 112, as indicated in the Text.]

Page 229.—The following books given specimens of the Barwahi dialect:—

MAHAR DITTAM BAHAM, PATTY.—*Sarwaris* (A collection of folk tales and folk songs in Sarwaris dialect of Gorakhpur District). Printed at the Jaj (George) Printing Works, Banaras, 1912.

Page 229, Nos. 14, 15, and 16, *Malihiti column*.—Older forms, now not used are *maḥ*, I, and *maḥ*, of me, mine.

Page 229, Nos. 14, 15, and 16, *Bhagpur column*.—Older forms, not now in use, are *maḥ*, I, and *maḥ*, of me, mine.

Page 230, No. 35, *Nagari column*.—Read 'Bā'.

Page 231, No. 35, *Bhagpur column*.—Read 'Bā'.

Page 232, No. 51, *Nagari column*.—Read 'āḥ'.

Page 234, No. 78, *Malihiti column*.—Read 'ā'.

Page 235, No. 98, *Nagari column*.—Read 'āḥ'.

Page 235, No. 94, *Nagari column*.—For 'āḥ', read 'āḥ'.

Page 247, No. 62, *Nagari column*.—For 'āḥ', read 'āḥ'.

Page 342, No. 110, *Mayali column*.—For 'lehi', read 'leja'.

Page 344, No. 131, *Mayali column*.—For 'lehi', read 'leja'.

Page 345, No. 133, *Mayali column*.—For 'lehi', read 'leja'.

Page 346, No. 134, *Mayali column*.—For 'lehi', read 'leja'.

Page 347, Nos. 135 and 136, *Mayali column*.—For 'lehi', read 'leja'.

Page 348, *Mayali column*, No. 137, read 'lehi'; No. 138, read 'lehi'.

Page 349, No. 139, *Mayali column*.—Read 'lehi'.

Page 350, No. 140, *Mayali column*.—For 'lehi', read 'leja'.

ORIPA.

Page 357f.—I am indebted for the following corrected information regarding Oripa to the kindness of Babu Moonshee Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 357, line 35f. of text from below.—The number of speakers of Oripa in Bampur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Naryangpur of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oripa are to be found in the same tract.

Page 358, line 5.—I have fixed the point at which the southern limit of Oripa touches the sea as near Barwa. This is so shown in the map facing page 363. Babu Moonshee Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked "Ichapur" in the map facing page 367, and this would mark the southern boundary of Oripa about fifty miles to the north. My own statements on page 358 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 359, line 20.—Regarding the Oripa spoken in Cuttack Town, Babu Moonshee Chakravarti informs me that it has not been affected by Bengallisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oripa. The speech of the lower classes of the town has to some extent been affected by the bastard Urdu of the local Mussulmans, who represent settlers from up-country.

Page 369, line 30.—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Central Thana is in its skeleton Oṛiyā, but is otherwise so modified by the adjoining Bengali, as to be called a Bengaliized dialect of Oṛiyā. The speech in Nampangrah and in Dantan Thana closely approaches the dialect of North Balasore. In Thana Gopalakishpur and Jhangra the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Korañjar Tributary States.’ Regarding the Oṛiyā of the south, he says, ‘The Oṛiyā speech of Bochapore [in Ganjam] and Jangrauda looks also like a separate dialect, differing to some extent from the Standard’.

Page 375. *Add to Authorities, List A.*

McPheeson, Sir Wm, K.C.I.E., C.S.I.—*The Oṛiyā Alphabet. Journal of the Bihar and Orissa Research Society, Vol. I (1904), pp. 1898* Contains a full account of the Alphabet, with specimens of all consonant combinations.

Page 378—*Section on pronunciation.* Babu Monmohan Chakravarti gives me the following additional information:—‘In ordinary talk no distinction is made between long and short *i* and *u*, or between *e* and *a*.’

Page 379, line 17.—The statement about the southern pronunciation of *o* and *ṛ* is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ro* and *ṛa* not as *ṛo* and *ṛa*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stranger is the combination. So also as regards the letter *ṛ* *je*.

Page 380.—**Pronouns.** In the colloquial language, *ṣaṁtaṛ* is commonly used for *ṣaṁtā-māṁ*, and *ṣaṁt* for *ṣaṁtā-māṁ*.

Page 383.—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

Page 388, line 32.—Regarding the pronunciation of the cerebral *ṣ* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 33, lower down. The Puri spelling *ṣaṁtāṛ* is merely an attempt to represent the sound of *ṣaṁtā* in a new way.

Page 413.—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there familiarized, and is not in all places colloquial.

Page 441.—In the *Addenda Minora* will be found a Standard List of Words and Sentences in Oṛiyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and it is in a more colloquial style than that given on pp. 441E.

VOLUME VI.

Page 1, line 10.—I have here confined the Eastern Hindi of Mirzapur to the South-Some tract of that District. Subsequent inquiries, for the results of which I am indebted to the kindness of Mr. E. Burn, C.S.I., have shown that the Awadhi dialect is also spoken in the western portion of the North-Some tract between the Some and the Ganges,—say in the Sude and the western part of the Ghosar Tahsil. The map facing the frontispiece should be altered accordingly. This will also entail an addition of about 350,000 people to the number of speakers of Eastern Hindi, and a corresponding reduction to the number of speakers of the Western Bhojpur dialect of Bihari as given on page 44 of Volume V, Part II. See also the Report of the 1901 Census of the N.-W. Provinces and Oudh, p. 177.

Page 2, line 3.—*Add*,—as explained in the Erratum to p. 1,—250,000 to the number of speakers of Awadhi, and increase the total accordingly.

Page 2, line 8.—As explained in the Erratum to p. 1, Awadhi is spoken not only in South-Gangetic Allahabad, but also in the western Tahils of Mirzapur.

Page 10.—In the Table, after the figures for North Mirzapur, add "Central Mirzapur, 250,000." These figures are a very rough estimate of the number of speakers of Awadhi in the Sude and Ghosar Tahils of Mirzapur, as explained in the correction to page 1. The total of this Table should also be correspondingly increased, and in line 2 of the text from below, 16,000,000 should be altered to 16,250,000.

Page 12.—As explained in the Erratum to p. 10, the second Table on this page should run as follows:—

Total number of people speaking Awadhi at home, say . . .	10,250,000
Estimated number of people speaking Awadhi elsewhere in	
Bihar and Bengal	11,000
Estimated number of people speaking Awadhi in Asoom . . .	20,000
Total	10,480,000

Page 12.—*Authorities.* *Add* the following to the list of works dealing with Awadhi Grammar:

- BARTMAN GUNTER, M.A. *Sketches of a Dialect of Modern Awadhi. Journal and Proceedings Asiatic Society of Bengal (New Series), Vol. xlix. (1904), pp. 961B.*
 " " —*Declension of the Nouns in the Dialects of Tahils in Sahibpore.* Vol. XL (1903), pp. 73B.
 " " —*The Verb in the Dialects of Tahils.* In *The Allahabad University Studies*, 1904, pp. 377B.

Page 14, after line 2.—*Add* the following Authority on Tahel Dialect:—

- DALE STEWART, B.A.—*Poems from Bihar Literature, Book III, Tahel Dialect.* Compiled by D. S. R., and published by the University of Calcutta, 1905.

A Thesauricary Edition of the works of Tahel Dialect, in three volumes, including a volume of essays on the poet, was published by the Nagari Prachinidhi Sabha of Benares in 1933.

Page 16.—Head III.—VERBS. A. *Another* Verbs, and Verbs Substantive. In the first person of the masculine plural of Form III, for 'ai', read 'ai'.

Page 17.—In the 2nd person singular of the Future, for 'lithin', read 'lithil'.

Page 22.—Authority.

A revised edition of this grammar, revised and enlarged by Pappu Lakshmi Prasad Karmacharya, has been published in 1921 for the Government of the United Provinces and Bihar.

Page 23.—In the second person plural of the Present Conjunctive, for 'athin', read 'athin'.

Page 43, lines 5 and 10.—For 'we people happy', read 'we people-for happiness'.

Page 62.—A revised version of Specimen II of the Awadhi spoken in the Lucknow District will be found in the Addenda Majors.

Page 86, line 10.—A specimen of the Bahawli of Rae Bareilly, which does differ from that of West Paragurahi, will be found in the Addenda Majors.

Page 90, line 5.—Add the following Authority on the Awadhi of Khajur:—

BHATTACHARYA, H.A. *Antiquary. A District of Eastern Awadh. General and Proceedings, Asiatic Society of Bengal (New Series), Vol. xviii (1909), pp. 304E.* Bahurpur is the name of a town in about the centre of the District of Khajur. Mr. Saha states (p. 30E) that the specimen of the dialect of Khajur given on p. 93 of the Survey is in the dialect of the west of that Bahawli. The dialect of the town of Khajur, which is correctly stated, differs slightly.

Page 136.—As explained in the corrections to pp. 1 and 10, the language of the western half of the Central portion of Mirzapur is Awadhi, not, as here stated, Bagpuri. Hence, in the table, on this page, correct:—

' Western Bagpuri	510,000, to —
' Western Bagpuri	450,000
Awadhi of West of Central Trunk	350,000

The total for the whole District, of course, remains unaltered.

Page 144, line 9.—For 'ayayay', read 'ay' ay'.

Page 155, line 3.—For 'Alin', read 'Alin'.

Page 183. A revised version of the Fable of the Prodigal Son in Chhattisgarhi will be found in the Addenda Majors.

Page 185.—A revised version of Specimen II of the Chhattisgarhi of Bilaspur will be found in the Addenda Majors.

Page 149, line 3. For 'groat', read 'groat'.

Page 169, No. 35, columns 2, read 'lithil'; columns 3 and 3, read 'lithil'; column 4, read 'lithil'.

Page 161, No. 35, columns 1, 2 and 3, read 'lithil'; column 4, read 'lithil'. On these two pages, opposite No. 35, the 'l' has broken off in printing in some copies.

Page 162, No. 47, Chhattisgarhi column, for 'lithil', read 'lithil'.

Page 164, No. 73.—Here again 'l' has broken off in some copies. Read 'lithil' throughout. No. 76, *Donnée (Ganda)* column, for 'lithil', read 'lithil'.

Page 165, No. 75, similarly in columns 2 and 3, read 'lithil', if the type has broken.

Page 185, No. 35, *Awadhi (Ganda)* column for 'lithil', read 'lithil'.

VOLUME VII.

Page 18.—AUTHORITIES. B.—General. *Add at end, after "Kosovo, Serb.":—*

THOMAS, H. L.—*The Indo-European Journal in Marathi. Journal of the Royal Asiatic Society, 1916, pp.2022.*

THOM, JAMES.—*La Paroissiale de la Chapelle Marathie. Paris, 1903.* A part of this was printed in 1816, and copies were privately circulated at that time.

Line 11 of the same page.—The Articles in the Journal of the Bombay Branch of the Royal Asiatic Society on the Phonology of the Vernaculars of Northern India have been republished as a part of the complete series of the Author's (now Sir E. G. H. Leavelle) *Western Philological Lectures. The Full Title is:—*

Western Philological Lectures on Sanskrit and Derived Languages delivered in 1897 by Sir E. G. H. Leavelle, F.R.S.E., F.R.S., F.R.P., Member of the French Institute, etc. etc. Carried through the Press by Alexander S. Harnadaker, M.A., Professor of Sanskrit, Aliphanstons College. Bombay, 1914.

Page 33.—Under the heading 'मूख्य' for 'मुख्य': given as the plural oblique of *मुख*, substitute 'सुख', and under the heading 'समासस्थाने' and 'समासस्थाने' in the Nomi. Sing. Nomin. of 'सुख', substitute *सु* for *सु*.

Page 31, line 3 from foot.—For *सुख*, read *सु*.

Page 68, line 8.—For 'सुख', read 'सुख'.

Page 100, line 11.—For 'सुख', read 'सुख'.

Page 106.—Authorities on Rikshat. On early Jesuit works in this language, reference may be made to an article on *Earliest Jesuit Printing in India. From the Spanish of the Rev. Cecilio Gomez Rodiles, S. J. Translated by the Rev. E. Gordon, S. J., and edited by the Rev. H. Weston, S. J.* in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. IX, 1913. With this should be considered supplementary remarks by the Rev. H. Weston, S. J. on *The Earliest Printing in India*, in *The Catholic Herald of India (Calcutta)* for January 10, 1916. According to an article in the *Progrès Presse* (Lyon) for July 21, 1923, quoting from an article by Dr. V. Lamy in the *Calcutta Modern Review* for June of the same year, Father Josef Pálffy, S. J. (born in Prague in 1718)—wrote a grammar of the Dialect of Goa under the title of *Principles of the Language Konkani*. The date of its publication is not known to me.

It may be added, that the original manuscript in the Nigari character of Thomas Newman's 'Pratin', or paraphrase of the new Testament, is now in the Library of the London School of Oriental Studies (Bulletin, Vol. II, p. 167).

Page 106.—Add the following at the end of the List of Authorities:—

THOMAS, HENRY THOMAS.—*Elementary Konkani Grammar, with an Introduction by James A. Schuchert. Bombay, 1916.*

Page 124.—A list of words in the Kufli dialect will be found in the *Addenda Majora*.

Page 128, Marathi (Pooni), column No. 8, for 'सुख', read 'सुख'; No. 10, for 'सुख', read 'सुख'.

VOLUME VIII—PART I.

Page 2, line 11.—For '5th or 6th Century A. D.', read '5th or 6th century B. C.'

Page 2.—Correct the Greek words on this page as follows:—

Line 12.—*αὐτομάτως*.

Line 20.—*ἑκταπύργος*, *ἑκταπύργος*.

Footnote 2, line 8.—*Ἀπορροή*.

Line 4.—*Κορυδαύς*.

Line 5.—*Καύκη*.

Line 6.—*Ἰόβη*.

Line 7.—*Ἰσχυρομένη*.

Line 8. *παρὰ*.

Page 7. *Last paragraph*.—In this passage, I have followed Dr. Trumpp in describing these peculiar Sindhi sounds as doubled letters. Since I wrote the passage, they have been analysed in the phonetic department of the London School of Oriental Studies, and the result has been published by Dr. Graham Bailey on page 582 of Volume II of the *Bulletin* of that institution. It appears that, whatever Pischel sounds they are derived from, in Sindhi they are not doubled letters at all. They are what Dr. Bailey calls 'explosives', i. e. they are uttered, not with an expiration, as ordinary consonants or 'platives', but with an intake of breath. In pronouncing these sounds, the breath is drawn into the mouth, but is not allowed to reach the lungs, the air not being permitted to go beyond the larynx. They have been further discussed by Professor B. L. Turner in Vol. III of the *Bulletin*, pp. 303 ff., where their origin and use are very fully dealt with. Professor Turner calls them 'recursives', which seems to be the best name.

Page 11, line 12.—For 'Bhājā', read 'Bhājā'.

Page 14, add at end of list of authorities:—

Turner, B. L.—The Sindhi Recursion or Voiced Stops preceded by Glottal Closure. *Bulletin of the School of Oriental Studies*, Vol. III (1904), pp. 303 ff.

— — — *Contribution to Sindhi*, *Journal of the Royal Asiatic Society*, 1904, pp. 552.

Page 53, line 2.—For 'Bhājā', read 'Bhājā'.

Page 104, line 2.—For 'Bhājā', read 'Bhājā'.

Page 112, lines 1 and 2.—For 'Bhājā', read 'Bhājā'.

Page 112, line 3.—Read 'Bhājā'.

Page 120, No. 24, *Standard Sindhi scheme*.—Read 'Bhājā'.

Page 394, No. 153, Left column.—Read 'lōh'.

Page 394, No. 154, Kachakhi column.—Read 'sh'.

Page 395, No. 155, Kachakhi column.—For 'si', read 'li'.

Page 395, No. 206, Left column.—Read 'wā'.

Page 397, No. 175, Left column.—Read 'tā'.

Page 397, line 14.—The increase in the population of the Bā, or western, Gujara-wā, is as stated here, due to colonisation of the land reclaimed by the Ghosh Canal. Most of the immigrants have come from the eastern Panjab and speak Panjabi, not Lahndi.

Page 411, No. 34, Hindit column.—For 'shadhi', read 'shadi'.

Page 411, Nos. 35 and 39, Thak column.—For 't', read 'd'.

Page 415, No. 69, Hindit column.—For 'utān', read 'utā'.

Page 419, No. 89, Hindit column.—For 'mā', read 'mā'.

Page 420, No. 139, Hindit column.—For 'chagil', read 'chagil'.

Page 420, No. 159, Lahndi column.—For 'wā', read 'wā'.

Page 423, No. 167, Hindit column.—Read 'hā'.

Page 423, Thak column, No. 161, read 'shā' ; No. 162, read 'hā' ; No. 163, for 'tā', read 'tā'.

Page 424, Lahndi column, No. 161, for 'hā', read 'hā' ; No. 162, omit the comma between 'wā' and 'hā'.

Page 425, No. 157, Hindit column.—For 't', read 't'.

Page 425, No. 163, Thak column.—Read 'hā'.

Page 426, No. 207, Lahndi column.—For 'tā', read 'tā'.

Page 427, No. 164, Thak column.—For 'tā', read 'tā'.

Page 428, line 27 from below, add the following:—

The form of Chiddi spoken in Bagun is known as Yighani. It is described by Dr. Grahame Bailey in pp. 87B. of his *Linguistic Studies from the Himalayas* (Lundia Society's Monographs, Vol. 170, London, 1920). In pp. 110B. of the same work, there is also a short account of Rahrangula, spoken in a village of that name south of the Pir Panjal Pass. It closely resembles Bhangli, see pp. 402B. ante.

Page 428, No. 36, Chiddi column.—For 'shā', read 'shā'.

Page 428, No. 70, Salt Range column.—For 'pāhā', read 'pāhā'.

Page 537, No. 76, *Péjéleiri* column.—Read 'shéshé'.

Page 537, No. 53, *Péjéleiri-Kéjéleiri* column.—Read 'shéshé'.

Page 537, No. 57, *Péjéleiri* column.—Read 'shéshé'.

Page 538, No. 106, *Chikéleiri* column.—For 'sh' read 'sh'.

Page 538, *Péjéleiri* column, No. 138, for 'man', read 'man' No. 139, for 'man', read 'man'.

Page 538, No. 139, *Kéjéleiri* column.—For 'sh', read 'sh'.

Page 537, No. 338, *Péjéleiri* column.—Omit the comma between 'sh' and 'shéshé'.

Page 537, No. 339, *Péjéleiri* column.—For 'sh', read 'sh'.

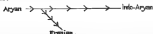
Page 538, No. 76, *Shéshé* of *Péjéleiri* column.—Read 'sh'.

Page 538, No. 139, *Shéshé* column.—Read 'shéshé'. *Shéshé* column, read 'shéshé'.

VOLUME VIII—PART II.

Page 2, line 22.—Since this was written, through the kindness of Mr. Axel Stern, I have become possessed of a specimen of Tinkhi, and an account of that language will be found in pp. 328ff of the *Addenda Menora*.

Pages 7 and 8.—As explained on p. 100 of the General Introduction, I now follow Professor Giles in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindukush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Persia before the migration, than the surviving specimens of Russian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows:—



The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Russian stock some time after the Indo-Aryan migration, and who wandered off in the direction of the Hindukush, whence they descended into the Dard country. Later waves of this last migration, when the characteristics of the Russian language had nearly fully developed, settled in the Hindukush itself, and their speech ultimately became the Russian Ghatachah languages, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Russian form of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8:—



Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Russian and partly Indo-Aryan.

Page 9.—Add to the List of Authorities:—

BRUNN, GUSTAV F., Ph. D.—*Russisch und Dard. Beiträge zur Kenntniss der Neu-Türkischen Sprache*. Vol. vii, Number 5, pp. 463ff. 1915. This gives a comparative vocabulary of Russian and Dardic.

Page 12, No. 22, *Bashgali column*.—For 'pəw' read 'pəw'.

Page 16, No. 24, *Bashgali column*.—For 'kəw', read 'kəw'.

Page 31, line 1. Dr. Margensterna informs me that the language described by Trumpp is a dialect of Ashkuni. See *Adjudica Minora* to p. 63.

Page 33, line 1.—For 'kəw', read 'kəw'.

Page 33, line 4.—Since this was written, Dr. Margensterna, during a visit to Kabul, has succeeded in obtaining specimens of Ashkuni. He tells me that, while in some respects resembling Bashgali, it is on the whole most nearly related to Wai-ah. A Specimen and List of Words will be found on pp. 348ff. of the *Adjudica Minora*.

Page 33, line 5.—To the list of languages of the Kaligat-Pashai sub-group, should now be added a fourth, Tikh. Regarding which particulars are given in pp. 355ff. of the *Adjudica Minora*.

Page 110 (following the Pashai specimens). On page 3, line 22, I stated that no specimens could be obtained of the Tikh language. All that had hitherto been known about it had been contained in a short list of words published by Leach in the year 1867. This was sufficient to show that it belonged to the Kaligat-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 355ff. of the *Adjudica Minora*. See also Sir Aural Stein and the present writer in J. R. A. S. 1879, pp. 395ff. and 404ff.

Page 116, No. 53, *Bashgali column*.—For 'pəw', read 'pəw'.

Page 118, No. 54, *Bashgali column*.—For 'kəw', read 'kəw'.

Page 120, Nos. 125, 126, *Bashgali column*.—Read 'pəw'.

Page 132, No. 127, *Ormer-bati column*.—For 'kəw', read 'kəw'.

Page 134, No. 133, *Wai-ah column*.—For 'pəw', read 'pəw'.

Page 136, No. 135, *Wai-ah column*.—For 'pəw', read 'pəw'.

Page 137, *Pashai (Eastern dialect) column*, No. 138, read 'pəw'. No. 139, read 'kəw'.

Page 140, No. 137, *Kit-ah column*.—For 'kəw', read 'kəw'.

Page 150.—Since this account of Shiga was written, the language has been thoroughly investigated on the spot by Colonel D. L. B. Lumsden, C.I.E. Owing to his kindness, I am able to make the following additions to the general remarks on page 150.

Line 6.—Add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of Hindostani owing to the presence and activities of the Imperial Service Troops (Muzkha, Dargah, and Peshawar) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in Peshawar (properly 'Peshawar'), the district adjoining Gilgit on the West and North-West. This dialect shows divergences both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

Footnote 1, *Page 3*.—Colonel Lortimer informs me that the correct name of the language is 'Shigil', with the cerebral letter *ph* for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

Footnote 1.—Colonel Lortimer informs me that the only local form of the name 'Giligil' is 'Gilit', which is reduced to 'Gilt-' in the oblique cases, as in *GILTS*, of Gilgit, but *GAMAN*, a man of Gilgit.

Page 151.—The account of Gilgit given in pp. 386ff. of the *Addenda Majora* should be substituted for that on pp. 151ff. It is based on materials and criticisms most kindly given to me by Colonel Lortimer.

Page 151.—Add the following to the List of Authorities:—

LEWIS, LEWIS-ROBERTS D.L.B., C.I.E.—*Notes on the Phonetics of the Gilgit Dialect of Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 142, 177ff.

" " *The Form and Nature of the Transitive Verb in Shina* (Gilgit Dialect). *Bulletin of the School of Oriental Studies*, Vol. III (1924), pp. 46ff.

BAILEY, T. GRAHAM, D.Litt.—*Notes on Colonel Lortimer's Phonetics of Gilgit Shina*. *Journal of the Royal Asiatic Society*, 1924, pp. 436ff. See also the discussion on the subject between Dr. Bailey and the present writer in ib. pp. 516ff., and *J. R. A. S.* 1924, pp. 87ff. and 1925.

" " *Grammar of the Shina (Giligil) Language, consisting of a Full Grammar with Texts and Vocabulary of the Dialect of Gilgit District, and Brief Grammar with Vocabulary and Texts of the Kokchet, Gwari and Dard Dialects*. London, Published by the Royal Asiatic Society, 1924.

Page 154ff.—*QUREZI*. In this section, the letters *d* and *ḍ* correspond, respectively, to the *ḍ* and *ḍ* employed in the account of Gilgit Shigil given in the *Addenda Majora*. A brief account of this dialect will be found in Dr. Grahame Bailey's *Shina Grammar* mentioned in the *Addenda Majora* to p. 151.

Page 156ff.—(*BRÖKPÄ OF DRAS*) and pp. 208f. (*BRÖKPÄ OF DĀH-HANŪ*). In these sections, the letters *ḍḍ* and *ḍḍ* evidently correspond, respectively, to the cerebral *ḍ* and *f* of Gilgit Shigil, as described in the *Addenda Majora*. The words, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey's *Shina Grammar* mentioned in the *Addenda Majora* to p. 151.

Page 223.—North-western Shigil is called Panikil. Occasional references to it will be found in the section on Gilgit Shigil given in the *Addenda Majora*.

Page 224f.—A revised Standard List of Words and Sentences in Gilgit Shigil will be found in the *Addenda Majora* (pp. 321f.).

Page 226, No. 48, Shigil (Chitral) column.—Read 'ḍḍ'; *No. 51, Brökpä (Pothohar) column*.—For 'ḍḍ', read 'ḍḍ'.

Page 226, No. 57, Brökpä (Dras) column.—For 'ḍḍ', read 'ḍḍ'.

Page 240, No. 120, Shigil (Chitral) column.—For 'ḍḍ', read 'ḍḍ'.

Page 226, No. 50, Brökpä (Dras) column.—For 'ḍḍ', read 'ḍḍ'.

Page 349, add to authorship under the head of 'Günther':—

On the Swedish Alphabet. Journal of the Royal Asiatic Society, 1858, pp. 693B.

Add also, the following :—

FEHR, DR. ARND, and GÜNTHER, DR. GUNTER A.—*Matte's Fabel, Räthsel, Sprichwörter und Sprüche, compiled with the Assistance of Fiedrich Siebel, Edited by A. F., and edited with a Translation, Idiomatic Analysis, Vocabulary, Indexes, etc., by G. A. G., with a Note on the Fidelity of the Fabel by W. Gieseler, G.E.S. London, 1858.*

GÜNTHER, DR. GUNTER A. and BARNETT, LEONARD D.—*Lalla Vajrapati, or the Wise Sayings of Lal Lalla, a Mystic Poetess of ancient Kashmir, edited with Translation, Notes, and a Vocabulary. London (R. A. S.), 1858.*

TENNIS, DR. RICHARD.—*The Word of Lalla the Prophetess, . . . Done into English Verse, . . . and annotated. Cambridge, 1858.*

Page 453, No. 73, *Siraji* column.—For 'shen', read 'shen'.

Page 458, No. 140, *Bimband* column.—For 'shishir' read 'shishir'.

Page 502, *Kashmiri* column, No. 128, for 'mir' : read 'mir'. No. 129, for 'mir' : read 'mir'.

Page 508, No. 214, *Kashmiri* column.—For 'sag' : read 'sag'.

Page 508, No. 188, *Bimband* column.—For 'sag' : read 'sag'.

Page 508, No. 109, *Gurani* column.—For 'sag' : read 'sag'.

Page 508.—Colonel Lumsden informs me that there seem to be considerable variations in forms and in vocabulary between the Buraghashi or Hunza and that of Nagar. By all accounts, the Tsin dialect, i.e., Warahkwa, or, more correctly, Warahkwa, dialect is still more different. In this word 'Warah' or 'Warah' is apparently the same as 'Barah', and -ti is the Khawti suffix-ti, which indicates a place or person, as in 'Trik', a man of Tai. Finally *sag* is the Khawti for 'language'. 'Warahkwa' or 'Warahkwa' is the name for Tsin.

VOLUME IX—PART I.

Page vi. Head B, Group B, 3rd line. Under 'SYSTEM OF TRANS-
LITERATION ADOPTED.' For $\dot{\text{J}}$ ā , read $\dot{\text{J}}$ a .

Page viii.—Substitute the following table for that given on this page :—

Western Hindi	22,311,729
Punjabi	12,752,429
Biharī	14,222,520
Gujarātī	10,546,227
Marāṭhī and Kāśmīrī	8,044,727
Eastern Pāli	163,721
Central Pāli	1,147,422
Western Pāli	622,422
Total	53,771,022

Page 3, line 13.—For *Midrange*, read *Midrange*.

Page 4, line 20.—For 'Naghar', read 'Naghar'.

Page 50.—Add to Section III of Authorities :—

Late Mrs. L. B. L.—*Selections from Hindi Literature, Book IV, Saṁskṛta*, compiled by L. B. L., and
published by the University of Calcutta, 1926. Other books of this series are understood to be in
preparation by the same author.

Page 42, lines 34ff. It has been pointed out to me that what is here written is
liable to misinterpretation. It is quite correct to say that Śaṅkara and Rāmānuja
were opposed to the artificial thought and diction of the old Lākṣmaṇa school, but it should
have been explained that they did not belong to Dvaita, but themselves lived and worked
in Lākṣmaṇa, and that they were reformers, rather than opponents, of the poetical style
referred to in this passage.

Page 61, line 4 of Head C.—Read 'saṁg'.

Page 62, in Table, line 4 of 'Diction diction of the South'.—For 'Kadai', read 'Kadai'.

Page 100, line 5.—For *विधि*, read *विधि*.

Page 127, line 2 from below.—For *پی*, read *پی*.

Page 128, line 7.—For 'Saktināth', read 'Saktināth'.

Page 140, line 4 from below.—For *پورتنی*, read *پورتنی*.

Page 143, line 4 from below.—For *सरुतल*, read 'सरुतल'.

Page 155, line 1.—For 'शुद्धि', read 'शुद्धि'.

Page 196, line 12 from below.—For 'hi', read 'hi'.

Page 387, No. 37, *Pāṇas-waṇṇa* column.—Read 'ū-kā'. Type broken in some copies.

Page 370, No. 8, *Dakṣiṇ and Fernacular Bhāṣāśāṣṭra* column.—For 'ak', read 'ak'.

Page 373, No. 33, *Bāṇas* column.—For 'ak', read 'ak'.

Page 379, No. 78, *Bāṇas* column.—For 'ak', read 'ak'.

Page 381, No. 70. In *Bhāṣā* (*Bhāṣā*) column.—For 'u', and in *Bhāṣā* (*Bhāṣā*) column, for 'u', in both cases read 'ū'.

Page 383, No. 58, *Bhāṣā* (*Bhāṣā*) column.—For 'u', read 'ū'.

Page 384, No. 141, *Bāṇas* column.—For 'gā'ri', read 'gā'ri'.

Page 384, No. 134, *Fernacular Bhāṣāśāṣṭra* column.—For 'ak', read 'ak'.

Page 385, *Bāṇas* column, No. 103.—For 'ak', read 'ak'; No. 100, for 'u', read 'u'.

Page 386, *Bhāṣā* column, No. 104.—For 'u', read 'u'; No. 100, for 'u', read 'u'.

Page 386, No. 105, *Kaṇṇa* column.—For 'u', read 'u'.

Page 387, No. 103, *Bhāṣā* (*Bhāṣā*) column.—For 'u', read 'u'.

Page 388, No. 100, *Fernacular Bhāṣāśāṣṭra* column.—For 'u', read 'u'.

Page 388, line 4.—For u, read u.

Page 388, line 16.—For ū, read ū.

Page 387, line 6.—For ū, read ū.

Page 387, line 7.—For ū, read ū.

Page 387, line 10.—For u, read u.

Page 388, line 11 from below.—Insert; after 'and'.

Page 388.—In the Table for the Future, 2nd person singular, for 'u', read 'u'; 3rd person singular, for 'u', read 'u'. In line 12 from below, for 'u', read 'u'.

Page 389. An account of six different sub-dialects spoken in Kullu and Nalagarh is given in Dr. T. Graham's *Bayley's Linguistic Studies from the Himalayas* (Asiatic Society Monograph, Vol. XVI, London, 1910). The account will be found on pp. 331E, and is entitled 'The Bilaspur and Nalagarh Dialects'.

Page 389, lines 6 and 7.—For 'and', read 'and'.

Page 389.—The number (38) of the Specimen has been accidentally omitted.

Page 390.—In the Hindian, for 'PŌRĀ', read 'PŌRĀ'.

Page 812, *Myth column*, No. 98.—For 'am', read 'am'; No. 99, for 'hold', read 'hold'.

Page 813, No. 100, *Kikgrá column*.—For 'lathá', read 'lathá'.

Page 814, *Piwidá column*, No. 128.—For 'wí', read 'wí'; No. 130, for 'dín', read 'dín'.

Page 815, Nos. 132-137, *Dágrá column*.—For 'khu', read 'khu'.

Page 817, *Dágrá column*, No. 134.—Read 'mte-gá-khu'; No. 137, read 'mte-gá-khu'; No. 138, for 'gíat', read 'gíat'; No. 140, for 'gíat', read 'gíat'; No. 142, for 'ga', read 'ga'; No. 143, for 'kúat', read 'kúat'; No. 137, for 'at', read 'at'.

Page 817, No. 140, *Kikgrá column*.—For 'hú', read 'hú'.

Page 818, No. 141, *Piwidá column*.—For 'hú', read 'hú, ha, hú'.

Page 819, *Dágrá column*, Nos. 152-157, for 'at, áat', read 'at, áat'; Nos. 153-154, for 'máat, máat', read 'máat, máat'.

Page 820, No. 157, *Piwidá column*.—For 'míat', read 'míat'.

Page 821, *Dágrá column*, Nos. 206-210.—For 'jot (jót)', read 'jot (jót)'; No. 214, for 'jot', read 'jot'.

Page 822, Nos. 212, 216, *Dágrá column*.—For 'jot', read 'jot'.

VOLUME IX—PART II.

Title-page. Omit the word 'THE' before 'RĀJASTHĀNĪ AND GUJARATĪ'.

Page 8, line 8.—For 'maḥas', read 'maḥas'.

Page 19.—*Authorities.* Pundit Rām Kṛṣṇ Śarmā's Māhātī Grammar was printed and published at Jodhpur in 1896.

Add at the end of the List of Authorities on Māhātī:—

TAMHOKI, Dr. L. P.—*Notes on the Grammar of the Old Western Rajasthani with special reference to Apabhraṃśa and to Gujarati and Marathi.* This appeared in the *Indian Antiquary*, Volume XLII, 416, and 416 (1912, 1913, and 1914). A separate reprint appeared in Bombay in 1916. In this important work, the late Dr. Tamhokī showed that down to the fifteenth century, A. D., one and the same language was spoken over western Rajasthani and Gujarati. From it both modern Māhātī and modern Gujarātī are descended. References may also be made to the same author's *The Origin of the Devanāgarī and Chāṣṭīya Paśpāṣṭhāna in Gujarātī and Marathi* in pages 832E of the *Journal of the Royal Asiatic Society* for 1912.

Page 26, line 2 from below. For 'māpāt', read 'māpāt'.

Page 68, line 14.—For 'Rājasthānī', read 'Rājasthānī'.

Page 90, lines 13 and 14 from bottom of text. In some copies types have dropped out here. Read (L. 14) 'dropped, as in 140, not 141k', and (L. 13) 'The letters l and a'.

Page 122, line 10 from below.—For 'Ṭhāṭhī', read 'Ṭhāṭhī'.

Page 129, No. 96, Māhātī column.—For 'āh', read 'āh'.

Page 130, No. 76, Jajpuri column.—For 'āh', read 'āh'.

Page 211, No. 106, Māhātī (when different from Rājasthānī) column.—For 'āh', read 'āh'.

Page 212, No. 120, Māhātī (when different from Rājasthānī) column.—For 'āh', read 'āh'.

Page 212, No. 120, Nimadi column.—For 'āh', read 'āh'.

Page 214, No. 127, Māhātī column.—For 'āh', read 'āh'.

Page 215, No. 140, Māhātī (when different from Rājasthānī) column.—For 'āh', read 'āh'.

Page 216, No. 170, Māhātī column.—For 'āh', read 'āh'.

Page 216, No. 170, Jajpuri column.—For 'āh', read 'āh'.

Page 216, No. 188, Māhātī column.—For 'āh', read 'āh'.

Page 217, No. 187, Nimadi column.—For 'āh', read 'āh'.

Page 218, Māhātī column, No. 120, for 'māpāt', read 'māpāt'; No. 106, for 'māpāt', read 'māpāt'; No. 214, for 'pāt', read 'pāt'.

VOLUME IX—PART III.

Page 2, line 2 from below.—For 'Chápapi', read 'Chámpapi'.

Page 2.—In the table in this page, alter the undermentioned entries as follows:—

Blanes	United Provinces	759
Mirvali	Khandah	30,000
Parthi or Tikháshat	Bahr	1,648

correct 'Hásh Básh' to 'Hásh Básh', and correct the Total of 1,330,297 to 1,337,639.

Page 3, line 2 from below.—Substitute the following Table:—

Blanes	1,169,570
Mirvali	1,337,639
Other Districts	
Total	<u>2,507,209</u>

Page 33, line 4.—For 'Gárlin', read 'Gárlín or Gárlín'. See the correction to p. 119.

Page 103, lines 18 and 37. For 'Káshásh', read 'Káshásh'.

Page 103, line 3.—For 'Káshásh', read 'Káshásh'.

Page 119.—According to Dr. Enoch Hedberg, in the Bombay Census Report for 1921, Appendix B, p. 10, 'Gáshásh' means simply 'the Village Language,' and is the same as Mávohi (see pp. 23ff.), which is the real name.

Page 133, first line of second paragraph.—For 'Tásháshásh', read 'Tásháshásh'.

Page 137, No. 17, Káshásh column.—For 'ash', read 'ash'.

Page 139, No. 40, Káshásh column.—For 'ash', read 'ash'.

Page 150, Básh (Másháshásh) column.—No. 188, for 'ash', read 'ash'. No. 193, for 'ash', read 'ash'.

Page 174, Reading.—For 'LAMÁSHI', read 'LAMÁSHI'.

VOLUME IX—PART IV.

Page 21.—Add to the list of Authorities:—

- THOMAS, FRED. H. L.—*Specimens of Nepali*. Indian Antiquary, Vol. I. (1881), pp. 342.
 " *Further Specimens of Nepali*. Indian Antiquary, Vol. II. (1882), pp. 415,
 419.
 " *The Salutation in Nepali*. In Philologist, Vol. I, 1881, pp. 1910.

A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1902.

Page 88, No. 59, *Khar-kard column*.—For 'nha' read 'hah'.

Page 88, No. 115, *Khar-kard column*.—Omit the column after 'hah'.

Page 102, In the map facing this page, for 'Shikā', read 'Shāh'.

Page 110, in Table.—For 'Gangaiya' read 'Gangaiya'.

Page 124, Heading.—For 'KUMAIYĀ', read 'KUMAIYĀ'.

Page 155, No. 25, *Kumawati (Standard) column*.—For 'āhā', read 'hāh'.

Page 160, No. 76, *Kumawati (Standard) column*.—For 'ā', read 'h'.

Page 162, No. 123, *Gurkhalī (Standard) column*.—For 'stāh', read 'stāh'.

Page 167, *Gurkhalī (Standard) column*, No. 125, for 'tāh', read 'tāh'; No. 127, for 'māh', read 'māh'.

Page 174, in Table.—Opposite Kīrphālī, read '175,176', and correct the Total to '603,460'.

Page 184, line 32.—Dr. Volz, in the *Bulletin de la Société de la Linguistique*, Vol. xiii (1883), p. 118, suggests, with great probability, that the verb chākhā, really means 'to drink'.

Page 455.—A fuller account of Bīṭan will be found on pp. 149ff. of Dr. Graham Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1894).

Page 482, *Jamnatī column*, No. 43, for 'pā', read 'pā'; No. 52, for 'māhā', read 'māhā'.

Page 488, Nos. 129 and 130, *Jamnatī column*.—Read 'māhā' and 'māhā'.

Page 540, No. 125, *Jamnatī column*.—For 'ā', read 'ā'.

Page 541, No. 126, *Bharnatī (Girgāri and Bīṭan) column*.—For 'hāhā', read 'hāhā'.

Page 541, No. 126, *Bharnatī column*.—For 'māhā', read 'māhā'.

Page 543, No. 127, *Bharnatī column*.—For 'hāh', read 'hāh'.

Page 544, No. 111, *Jamnatī column*.—For 'hāh', read 'hāh'.

Page 549, line 18 from below.—For 'āhā', read 'āhā'.

Page 509.—A fuller account of Barjūt will be found on pp. 133ff. of Dr. Grahame Bailey's *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1934).

Page 615.—Dr. Grahame Bailey, in his chapter on 'The Kōti Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1934), pp. 113ff., has given accounts of five Kōti dialects, named, respectively, the dialects of Bōhph, Rāmpūr, Hāhī, Sarkhāt Pargana, and Bōhph Kōti.

Page 618, line 4 from below, insert  at end of line.

Page 625, *Kūṭhālī* column, No. 149, for 'akhi', read 'akhiṭ'; No. 149, for 'akhiṭ', read 'akhiṭa'.

Page 648, No. 210, *Kūṭhālī* column.—For 'dīn', read 'dīn'.

Page 664, *Sākāṭī* column, No. 78, for 'u', read 'u'; No. 80, omit *causes after* 'bīn'; No. 86, for 's', read 's'.

Page 713, No. 145, *Kūṭhālī* column.—For 'gī', read 'gī'.



Page 745, line 5.—Add, 'On pp. 301ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1934), Dr. Grahame Bailey gives a fuller account of this dialect, under the name of Marjū Sirāj, and distinguishes two sub-dialects,—Eastern Marjūṭh and Sakāṭī.'

Page 757, line 5.—Add, 'On pp. 301ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1934), Dr. Grahame Bailey gives a fuller account of Sakāṭī. He distinguishes three sub-dialects. In the west of the State the language is pure Marjūṭh. Towards the East it becomes Eastern Sakāṭī, and in the extreme East we have Sakāṭī Sirāj, which corresponds to the Marjūṭh Pāhārī of the State of Marāṭh.'

Page 762, No. 103, *Marjūṭh* column.—For 'dā', read 'dā'.

Page 768, No. 214, *Marjūṭh* column.—For 'lā', read 'lā'.

Page 767, No. 216, *Marjūṭh* column.—For 'tā', read 'tā'.

Page 806, line 3.—For , read .

Page 823, line 17.—For 'mā', read 'mā'.

Page 867, No. 69, *Paṇḍitī* column.—For 'gā', read 'gā'.

Page 871, No. 116, *Paṇḍitī* column.—For 'pāṇ', read 'pāṇ'.

Page 874, *Gāṇ* column, Nos. 165 and 166, for 'mā', read 'mā'; Nos. 165 and 166, for 'mā', read 'mā'.

Page 816, No. 51, *Bhadraṇḍī* column.—For 'mā', read 'mā'.

Page 817, No. 65, *Pāṇḍī* column.—For 'gā', read 'gā'.

Page 218, Bhasanāthi column, No. 107, for 'hīn', read 'hīrī'; No. 120, for 'hī', read 'hī'; No. 122, for 'pāl', read 'pāl'.

Page 221, Bhasanāthi column, No. 161, for 'in', read 'in'; No. 167, for 'hāt', read 'hāt'; No. 168, for 'hāt', read 'hāt'.

Page 222, No. 202, Bhasanāthi column.—For 'gītā', read 'gītā'.

Page 223, Pāṇḍi column, Nos. 202-223, for 'gītā', read 'gītā'; No. 214, and continue after 'w'.

Page 225, No. 24, Yāgyaṇī Gajari column.—For 'nīdā', read 'nīdā'.

Page 274, No. 107, Gajari (Havara) column.—Read 'dī, hī'.

Page 275, No. 213, Gajari (Havara) column.—For 'dī', read 'dī'.

VOLUME X.

Page 43.—Dr. Morgenstierne informs me that the *Qizil* dialects form a connecting link between the *Pakhto* of the North-East, and *Pachto* of the South-West. The language of the southern class approaches the latter, and that of the others the former.

Page 76*g*.—Dr. Morgenstierne informs me that the specimen on these pages is not in the pure *Banna* dialect, but has been 'made elegant' by the original Afghan translator, who added an infusion of the *Peshawar* dialect.

Page 188, line 4.—According to information supplied to me by the late Mr. Dames, the name of the language is 'Bargista' or 'Barg'istā'. *Qhulian* Muhammad Khān throughout spells it *Q.istā*, i.e., 'Bargistā', with *karva* in the second syllable. But he sometimes elsewhere employs *karva* to indicate the *fatha-i-Afghāni*, so that perhaps he meant his spelling to indicate 'Barg'istā'. Mr. Dames told me that he had never heard the word pronounced 'Bargistā', and as he had, when in India, actually discussed the language with *Qhulian* Muhammad Khān, his opinion is of great weight.

Page 225.—Add to the list of Authorities on *Balochi* :—

GUNNING, MAJOR GEORGE WARREN.—*The Balochi Language. A Grammar and Manual*. Published by the Author. Printed by Stephen Austin and Sons, Ltd., Bedford, 1922.

" " *Balochi-Baluchi Colloquial Dictionary*. Two Volumes. Published by the Author. Printed by Stephen Austin and Sons, Ltd., Bedford, 1923.

Page 480.—Add the following Authority after the first paragraph on this page :—

GUNNING, MAJOR GEORGE W.—*Dictionary, Baloch, and Yāgholāni, on Account of Their Common Proverbs*. Royal Asiatic Society, From Publications Fund, Vol. V. London, 1924.

